

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

INTO THE FUTURE

I step into another year
And pause to meditate...
'Tis well to think of lessons learned
And inventory take.
The sorrows seemed too hard to bear
But all have worked for good.
Each pain has left a bit of gain,
As Father meant it should.
I find myself more patient
More trustful and more still.
More deeply rooted in my God,
More yielded to His will.
I face the coming New Year
With a settled peace within
As another year of service
For my Master I begin.
As signs about me witness
That His coming draweth nigh
I hopefully anticipate
That meeting in the sky!
O Lord, may every lesson learned
Bear fruit in other lives.
Help me to overcome each plot
That Satan may devise.
May victory crown the New Year
With accomplishments for Thee
And may You live unhindered
Your blessed life through me.

—L. T. Halsey

Selected by Susie Sell

LOOKING AHEAD

"Oh! Look at the road ahead!" the children shouted. Crossing the continent on Highway 50, we had just topped a rise that gave us a view of the highway straight ahead dipping down into a wide valley and disappearing fifteen miles in the distance. We all tried to guess how many miles it would be to the top of the next range where the road vanished.

With a similar thrill we top the rise of a new year and look ahead to a period of unknown experiences. Will we live through the year? Will there be accidents? Will we have peace? Will Jesus return this year? We would like to know some of the answers, but we must live the year a day at a time to find out.

Moses stood on the summit of Pisgah and God showed him the good land He had promised to give to the seed of Abraham, Isaac, and Jacob. God did not allow him to enter there with his people, but God took him to a greater reward. Some of us, too, may not be allowed to complete the year ahead but will pass on to a better place if we are in Christ.

Life is divided into periods of experience even though we gauge it by orderly weeks and months and years. Youngsters look forward to school. Young couples look ahead to marriage. Some are experiencing being parents for the first time. New jobs demand a look ahead and special study. And as some begin the new life in Christ they look forward to both joys and trials with victory in the end.

God is concerned with our attitudes as we look ahead. The attitude seems almost more important than the performance because God looks on the heart. And yet our attitudes and motives are proven by our conduct. So we really have no excuse for poor performance, since God has provided His Holy Spirit for power to accomplish His will as we live.

God wants our hearts to be humble. He hates even a

proud look. Why should this be? I believe this is founded in the fact that God loves the truth— and hates a lie, either told or lived. We have no reason to be proud of ourselves, of our accomplishments, of our possessions, of our families... Paul writes (I Corinthians 4:7), "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" It is living a lie to be proud of ourselves. And so in 1987 we must walk humbly.

We must also live the year trusting God. This may be why we do not know what lies ahead. God wants us to trust Him that He will fulfill His promises. Abraham was "fully persuaded that, what (God) had promised, he was able also to perform." This is called faith, and God counts it as righteousness. Read Romans 4, and see what a prospect of God's approval we have for the future if we believe Him and trust Him.

Someone has said, "Why worry when you can trust?" The simplicity of the logic here is obvious. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." (Matthew 12:6,7) We trust best when we leave the management to God. I notice that when our children learn to drive a car, they become less trustful of our driving. They cannot quite relax as passengers like they did before they learned the dangers. The more completely we can leave the "driving" to our Heavenly Father, the more trusting and peaceful we will be.

And then 1987 must be a year when love rules our actions. Love is the "more excellent way." If we want to amount to something—to make a mark in the world, to profit for eternity, it must be accomplished by love. If we wish for patience and kindness, to be free from envy, pride, selfishness, irritation, and evil, the secret is love. (See I Corinthians 13) Love covers sins. It makes peace and wins friends. "God is love; and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16b)

"Look back! This is the place we could see from that ridge back there! See how many miles we have come!" The children were excited to identify the spot we had fixed our eyes on fifteen miles back.

Soon in life we will look back on January, 1987; it will be history. May it be without regrets because we walked humbly, trustfully, and lovingly with our Saviour. —L.C.

MEDITATIONS

ASKING & RECEIVING

It is God's will that all men should repent and believe the Gospel. Jesus said to ask, that our joy may be full. Apostle James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Apostle Peter names seven things (virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity) we should diligently seek to obtain, which will assure us an entry into the everlasting Kingdom. So if we follow instructions given us we need have no fear of failing to obtain salvation. Every good and perfect gift comes from God. There needs to be a desire to hear before words are received by our minds, Jesus told His disciples to let His sayings sink down in their ears. Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:8) So we can have a lifelong, joyful, rewarding experience if we ask and thank the Lord for it.

—Ernest Wagner

Modesto, California

If we look at the church standards as a restriction, they will be binding to us. If we view them as a safety for our spiritual well-being, we will rejoice and be glad for them. —David Huber in the Christian Contender

BELIEVING IN GOD

What do these words mean to you? I recently asked my older students to write what came into their minds when they thought of "believing in God," and was thrilled with the variety of responses. I'd love to share bits of their responses, but will endeavor, instead, to put some of my own thoughts on the subject on this paper.

Hebrews 11:6b says "...he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This is found in the "Faith" chapter, so faith and belief are synonymous.

We must believe that God "is"—He is the great I AM, the Creator of all, the Omnipotent, the One to whom we must look at all times; the One whose Word stands through time and Eternity, whose Word is Truth. He is the One who cannot lie.

We cannot believe that He "is" without also believing all of His Word. We must believe that He is a rewarder of those who diligently seek Him; that what He's said about a beautiful New Jerusalem, where there are no tears or crying, where all is happiness in dwelling with Him and praising Him in a perfect way, is really the way it will be.

We must also believe that I John 4:4b is true, "...greater is he that is in you, than he that is in the world." If we believe this, we will not get so discouraged and depressed. We'll know God is greater than these worldly cares that make us despondent, and in knowing, we'll be ready to give our lives up completely to the Greatest and let Him control. We'll know, without a doubt, that He is able to deliver us from that wicked deceiver of the world.

Believing in God means that we believe Christ is His Son; that the examples He left us of earthly life are what we must follow; that His cruel death on the cross was to save us from our sins. And, that we can be saved through faith in Him.

Believing in God means we also believe that He does have that punishment prepared for those who do not believe in Him.

Sometimes it seems we just live on in such careless ways, and I wonder if we really do believe, or if we just think we do. If we really believe, wouldn't our lives be different?

Speaking of untapped resources, I think our unbelief certainly limits the power of God that's available. It is hard to believe sometimes that God has the power to touch lives and souls and to draw them to Him. How often do we refrain from witnessing to people because we just know they wouldn't be interested in a Christian life? But, we've forgotten—or do not believe—God's power and the marvelous and mysterious ways He works.

When we pray for a backslider, do we really expect to see a change, or is the prayer something we do out of duty without expecting results. Do we believe God is great enough to change hearts and lives?

When we pray, "Thy will be done" do we fully believe that God's way is best and leave it to Him; or do we go on our way trying to work things out the way we think they should be?

Belief in God obligates us in many ways. It obligates us to keep all of His commandments. He has said, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10)

It obligates us to live a life that shows we believe in God. One that shows we are but pilgrims and strangers and we seek a better country. A life that shows that we know there is a better country and it is worth ultimate sacrifice to reach it.

It means we will give up our lives, our wills, our desires, our inferiority complexes, and our pride to let God's Holy Spirit give us the Divine natures that we might have LIFE.

We will know that God will forgive us when we've sinned through the weakness of the flesh, if we meet the requirements of repentance, asking forgiveness, and forsaking our evil ways.

It means living at all times to show that it is reality to us that we will meet our Maker and give account of the deeds done in the body. Do we really

believe that?

Recently I was present at a meal where a former Church member was asked to pray before we ate. This person is currently out of Church fellowship and knowingly living an immoral life. The prayer that came from his lips astonished me—asking forgiveness for sins, begging a home in Heaven at life's end, and similar routine petitions. It sounded sincere, but caused me to question if he really believed in God!

How often do we dwell on the fact of Christ's return, realizing it is going to happen? What about the Bible stories we teach the children? Do we view them as good stories, or as something that really happened?

"Lord, help thou my unbelief!"

And every virtue we possess,
And every virtue won,
And every thought of holiness
Are His and His alone."

Hymn 177

—Linda Frick
Gettysburg, Ohio

HONESTY (CONTINUED FROM LAST ISSUE)

SOME HEART THOUGHTS

I would like to share some of the thoughts that are in my heart, some of my concerns for the church, and some of the differences I see between today and when I was a boy. I acknowledge that I came from a more conservative element of the Brethren, but I have a deep respect for many of the examples and early training I had. I want my thinking in all things to be based upon the word of God, and directed by His Holy Spirit. I want to be charitable, realizing we have all had somewhat different backgrounds and experiences.

First, there used to be more talk about the danger of riches and shunning away from things that are highly esteemed among men, which is an abomination in the sight of God. (Luke 16:15) We talked of staying away

from the fine, the showy, and things that are just vanity. God wants our hearts centered on Him and His will, not on the things of the world. "If any man love the world, the love of the Father is not in him. (I John 2:15) "Mind not high things, but condescend to men of low estate." (Romans 12:16)

Entertainment and pleasure seeking should be in the Lord, not in the world. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." (Psalm 36:8-9) Is it all our pleasure, our God to love and serve?

When I was a boy, radio and T.V. were considered very worldly, and had no place in the Christian's life, and after having some experience with both, I have come to the conclusion that the bad far outweighs the good. Also, there's a great danger for our children. It seems each generation goes a step further. Also, going to the ball games, to places of amusement and entertainment was considered very worldly. I see a trend today that concerns me.

The Bible teaches modesty, and not putting on outward adorning (I Pet. 3:3) When I think back of my grandparents, I always remember seeing plain materials and dresses worn long and modest, with non-transparent stockings. Never was anything worn that was showy or fine. Also, the homes and means of transportation were likewise plain.

I'll never forget my trip to Brazil, S.A., about 16 years ago. We went to a native Brazilian's home. The wife was dressed very plain and modest. We were told that the fashions from Hollywood and Paris were just coming in and had not yet affected Brazil like it had the U.S.

Another thought I would like to mention is the way we train and dress our children. I have many precious memories of my childhood days. The many spiritual talks, the singing, family worship, the many good examples, the training that we are not like the world, but there must be a separation. And it would have been unthought

of to cut a girl's hair or to adorn them with the fashions of the world. And when I learned to know the Old Brethren, I saw the same examples. Praise the Lord! I pray that it can continue until the Lord returns. May we see beauty in the Lord's ways. Here is a Scripture that impresses me: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot..." (Rev. 1:13) God has taught modesty and covering the body. The world and fashion says to reveal the body. May the Lord help us to not be ashamed of the Lord's ways! It has been a problem all down through time for God's people to desire to be like the nations around them, and we have many examples from recent history of once plain churches slipping until they drift and lose their non-conformad, principles.

A TESTIMONY

I have felt led of the Lord to give a few of my experiences. I trust it will glorify the Saviour. I feel very unworthy of myself, and know that except the Lord build the house, they labor in vain that build it." (Psalm 127:1)

I came to a place in my life that was extremely difficult. There were problems that I didn't know how to handle, and I will admit I had tried to handle too much in my own strength. But as things worsened, I came to a place where I felt helpless, totally helpless, and I praise God for this experience. For at this time I cried out, "Lord, I can't do it, You're going to have to do it." I felt so undone, so helpless, so miserable. I began singing in great earnestness, with tears: "Oh, come to my heart Lord Jesus," and then I felt the peace and power from the Lord that I had never experienced before. It was so wonderful, like a healing balm, the peace of God which passeth all understanding. Then I cried out agiin: "Never let this wonderful peace leave." Then I began to realize this is what the Lord had wanted when I had first come to Him as a teenager: a brokenness, a sorrow for sin, a realization that I could not be in control of my life. Brothers and Sisters; Christianity is more than just doing and believing

certain doctrines. It's being broken so the Lord can come in and dwell within us and do His work in each of our lives. He wants to use us for His glory. But how easy it is to backslide! How hard it is to give up our old ways! I then began to feel the need of prayer, as I had never felt before. Yes, I had prayed out of habit, feeling it was my duty. But God wants our hearts. This is what the new covenant is all about: His law written in our hearts. He wants fellowship and communion with us. And how sweet it is to feel His blissful presence. But Satan would have us, and ten thousand foes arise to draw us away. And the Saviour doesn't say for nothing to "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

I believe this peace from God is our safeguard. There is so much spoken in the word about it. The letters to the churches start and end with: "Grace be to you and peace from God." I have read in church history how the Brethren would say to each other, "Peace be with you."

Well, as I was saying, it's so hard to break old habits, and we can't by our own power, but the only way to have the peace of God, is to stay close to Him, to repent and sorrow for sin. I then began to more fully realize how ugly sin really is. How our precious Lord Jesus had to suffer because of man's sin! How He has loved us (all mankind), and now, we as the people of God need to be lights in the world, having a deep concern for the salvation of men's souls.

Brothers and Sisters we need to pray for each other, and encourage each other lest we be hardened through the deceitfulness of sin. God is holy and our holy God wants us to be holy.

Written with love and concern, feeling my own weakness. Pray for me.

In Christian love,
Kenneth Garber
Twain Harte, California

May our New Year's resolutions be for more holiness and less worldliness; more Christ-likeness and less selfishness. May our year be devoted to Jesus.

HALL OF FAITH (HEBREWS 12)

Faith is being sure of what we hope for and certain of what we do not see. (v. 1)

By faith:

1. We—
 - understand that the universe was formed at God's command. (v. 2)
2. Abel—
 - offered God a better sacrifice than Cain did.
3. Enoch—
 - did not experience death. (v. 5)
4. Noah—
 - in holy fear built an ark to save his family.
 - condemned the world
 - became the heir of the righteousness that comes by faith. (v. 7)
5. Abraham—
 - obeyed God and went, even though he did not know where he was going. (v. 8)
 - made his home in the promised land like a stranger in a foreign country. (v. 9)
 - was able to become a father. (v. 11)
 - offered Isaac as a sacrifice. (v. 17)
6. Isaac—
 - blessed Jacob and Esau in regard to their future. (v. 20)
7. Jacob—
 - blessed each of Joseph's sons. (v. 21)
8. Joseph—
 - spoke about the exodus of the Israelites from Egypt and gave instructions about his bones. (v. 22)
9. Moses' parents—
 - hid Moses for three months after his birth, unafraid of the king's edict. (v. 23)
10. Moses—
 - refused to be known as the son of Pharaoh's daughter. (v. 27)
11. The Hebrews—
 - passed through the Red Sea. (v. 29)

12. Joshua and his army—

- felled Jericho's walls by marching around them seven days. (v. 30)

13. Rahab—

- because she welcomed the spies, was not killed with the disobedient ones. (v. 31)

14. Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets—

- conquered kingdoms

- administered justice.

- gained what was promised.

- shut the lion's mouths.

- quenched the fury of the flames.

- escaped the edge of the sword.

- had their weakness turned to strength.

- became powerful in battle.

- raised the dead to life.

- were tortured.

- faced jeers and floggings.

- were chained and put in prison.

- were stoned.

- were sawed in two.

- were put to death by the sword.

- went about destitute, persecuted, and mistreated.

- wandered in deserts, mountains, caves, and

- holes in the ground. (v. 32-38)

These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect. (v. 39 & 40)

The word "faith" itself is only listed twice in the Old Testament, yet Hebrews 12 gives us a list of Old Testament characters who lived by faith. The law, by itself, did not bring them faith, but was only their schoolmaster to bring them unto Christ.

We are free from the law, but not free from the need of faith because "without faith it is impossible to please God." (12:6)

Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to

cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. (10:22 & 23)

(Based on N.I.V.)

Elva Royer

Goshen, Indiana

HISTORICAL

LIFE AND LABORS OF ELDER JOHN KLINE, 1848

Sunday, December 31. At home. I have traveled in the year that is just at its close 4,411 miles. The year appears very short. When I review its labors and toils I am forced to reflect upon the imperfection of my work. I have never delivered a discourse that was satisfactory to me throughout. I hardly ever fail to see some lack of thought right where I wanted to make the truth clear and impressive. Often and often the reflections of my mind, as it were, hear a voice within saying: "Why did you not put it this way? Why did you not think of that very appropriate passage of Scripture, which would have fit the place so nicely, and have been so expressive?" I do not suppose that anyone will see this little book while I live. After I am gone it may be consigned to some dark closet, with the rest of its kind, as useless rubbish. But should it ever fall into the hands of any minister of the Word who may be afflicted in his work with thoughts akin to those I have expressed in this review of the year, I beg him to be encouraged rather than discouraged by them. I believe they are messages from the Lord, who constantly seeks our highest good and greatest usefulness. Satan, if he could, would induce us to believe that we are all right, just what we should be; and in this way inflate us with a profound sense of our own importance, and in this pride of heart make us esteem ourselves greatly superior to all others. How this feeling differs from that inculcated by Paul: "Let each esteem another better than himself"! How different, too, from the words of the meek and lowly Jesus: "He that humbleth himself shall be exalted"!

These reviews and criticisms of our works and ways tend to make us more thoughtful and circumspect in the future. We seek to have our lacks supplied, our wants relieved, and are induced thereby to apply our minds to the study of the Word with more vigor, looking at the same time to the Lord for the enlightening guidance of His Holy Spirit. It now lacks just ten minutes of midnight. I will retire with the retiring year, wishing to all a good-night, and joyful eyes to behold the dawn of the new year.

From Life and Labors of Elder John Kline
by Benjamin Funk

COMMUNION MEETING NOTICE

The members of the Old Brethren Church in Brazil have agreed to hold a Lovefeast Meeting in the meeting house in Rio Verde on February 22, 1987, the Lord willing. Any visitors who could make the long trip from the North would be made most welcome. May God bless this meeting for His glory and the strengthening of His people.

—Joseph L. Cover

DAY BY DAY

—by Josiah Conder

Day by day the manna fell;
O to learn this lesson well!
Still by constant mercy fed,
Give us, Lord, our daily bread.
 "Day by day," the promise reads,
 Daily strength for daily needs;
 Cast foreboding fears away,
 Take the manna of today.
Lord, our times are in thy hand;
All our sanguine hopes have planned
To Thy wisdom we resign,
And would mold our wills to Thine.
 Thou our daily task shalt give;
 Day by day to Thee we live;
 So shall added years fulfil
 Not our own, our Father's will.

FOR YOUTH

UNDERWATER LIGHTS

Deep down in the bottom of the ocean depths (1,100 to 3,000 fathoms) it is eternal night. In the very blackest of the deepest waters, God has made most forms of sea life to provide their own light.

A large deep-sea sponge, glowing with light, was brought up in Japan. When it was placed in a tub of sea water, illuminated sea worms crawled out.

Germans, in the South Atlantic, brought up a squid from the ocean depths. It was adorned with ruby red, sky blue, and pearly white light organs that shone like brilliant gems.

On the ocean floor, the angler fish swims with a light organ dangling on the end of its rod and line for bait.

Some lantern fish have lights along their sides that resemble lighted windows in an airliner at night. Other fish can shine a beam of light of two feet or more.

The darkness of this world reminds me of the darkness of the ocean depths. The light in this world seems to be growing dimmer with divorce and the crime rate increasing.

However, Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This promise endures for all times, all places, and all circumstances, even in the darkness of the late twentieth century.

Later, the Apostle Paul wrote, "Now are ye light in the Lord: walk as children of light."

How can we be children of light in a dark world? In the Sermon on the Mount, we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let His light be your light. Be like the fish. Produce light in the blackest of the waters.

—by Christine Diller
Selected by Nancy Oyler
In Truth for Youth

ENOUGH, BUT NOT TOO MUCH

Do you know what a glutton is? A glutton is a person who eats more than is good for his health, simply because he loves to eat. His appetite, instead of being a help to him by telling him when he needs food, becomes a dangerous uncontrolled enemy, telling him to eat, and eat—far more than he should.

Do you know what a workaholic is? A workaholic is someone who becomes a slave to his working habits. He works so hard and so long that he is likely to ruin his health, ignoring his need of relaxation.

The Bible says that we can learn wisdom by studying the ways of nature. Have scientists discovered animals that overeat and overwork until they lose their health?

Nature teaches us that there is something better than living like a glutton or a workaholic. Even the bloodthirsty animals that seem to have a lust to kill do not kill themselves by overeating, like humans too often do. And, though animals may work hard, especially during emergencies, their lives are balanced with a proper mixture of labor and rest.

God's Word gives us a name for this self-disciplined practical kind of living: it's called moderation. A person who is moderate in eating, in working, in sleeping (enough, but not too much), in play, and in his desires for pleasure and possessions will, in the end, enjoy and accomplish much more than those who are undisciplined.

Enough, but not too much. God's wisdom will teach us God's balance in every situation, if we are willing to learn. May each of us patiently learn—moderation.

—Stanley K. Brubaker

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THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

O GOD AND FATHER THEE WE BLESS

O God and Father, Thee we bless,
Thy goodness praise addressing,
That Thou, O Lord, with graciousness,
Anew us manifesting,
Hast led us thus together, Lord,
To us admonish through Thy Word,
For this grant grace and blessing.

Open Thy servant's lips, O Lord,
And grant them wisdom, power,
That they rightly may speak Thy Word,
That holy lives may flower
And glorify Thee for Thy good,
O grant us hunger for such food,
This is our prayer this hour.

An understanding mind impart,
Inspire us, Lord, we pray Thee,
That Thy Word known within our hearts
In holy lives may praise Thee,
And in true righteousness, that we,
Thy Word so heeding constantly,
May undeceived obey Thee.

Thine only is the kingdom, Lord,
Thine is the power given.
Within Thy church with one accord
Thy name we praise to heaven;
And from our heart's depth, Lord, we pray,
Be with us in this hour today,
Through Jesus Christ, Amen.

By Leonard Clock From the 16th century Ausbund
Translated by John J. Overholt, 1969

SEEING OUR NEEDS

Oh to be able to acknowledge our weaknesses and our needs! If we see them and own up to them, God can work in us. But if we in pride maintain our own self-sufficiency, we will only be the losers. The Laodiceans go on record as those who said "I am rich and increased with goods, and have need of nothing." But God's evaluation of them was that they were "wretched, and miserable, and poor, and blind, and naked." The purpose of this writing is to help us see ourselves as God sees us that we may understand ourselves and see our needs and obtain God's help.

An evangelist of the past exclaimed, "Oh how hard it is to find sinners! I would be willing to go to any distance to find a sinner who recognizes his need of a Saviour." John Newton, the slave ship captain who repented and became a hymn writer ("Amazing Grace") and a preacher said, "I remember two things: that I am a great sinner and that Christ is a great Saviour." And Paul's famous verse on this subject is I Timothy 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." But the next two verses are often overlooked and we give them here:

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Paul claimed here to be a pattern for future believers. He is to this day an example of what the mercy and longsuffering and grace of God can do for a stubborn man, even if he is on a campaign against God, if that

man will only admit his need and let God turn him around.

We might say Paul "hit bottom" on the Damascus Road. He probably was no worse a sinner then than he was a few weeks before, but he hit bottom in his own eyes when he said "Lord, what wilt thou have me to do?" The prodigal son "hit bottom" when he realized his foolishness, his sinfulness, his selfishness, and said, "I will arise and go to my father..."

We do not have many records like these of dramatic conversions. Many did not go to such depths or such zeal against God, but one thing is certain: all must come to the point of acknowledging their selfishness and their need of the Saviour; all must deny self and take up the cross. Cornelius was a devout man but in need of salvation, and God answered him when he prayed and fasted, and he became the first Gentile to be given the gift of the Holy Ghost and be received directly into the Church. Lydia, the Philippian jailer, Apollos, Onesimus, and each one whose conversion is mentioned in God's Word all had to come to acknowledge their need of help.

Others were given opportunity to repent but refused. Consider Agrippa and his confession, "Almost thou persuadedst me to be a Christian." See the rich young ruler being told by Jesus to unload his riches but going away sadly. See Simon the sorcerer in Samaria who came so close but whose heart was not right in the sight of God. Peter told him he was also "in the gall of bitterness, and in the bond of iniquity." How hard it is to give up ourselves in our very hearts and acknowledge our needs! But the needs are still there whether we confess them or not.

Though our adversary today is the same one who tempted Jesus in the wilderness and who put to death martyrs by the millions, he uses a different approach on us moderns. We might be too sharp to be tricked by those who twist the Scriptures. We do not easily follow some leader into extremism, or quickly abandon the good traditions our fathers have left us. But we are more susceptible than ever to the daily irritations and conflicts that come from this same foul source.

We who have grown up in independence fall easy prey to selfishness and the idolatry of materialism. We are just as needy as people of the past. We need strength and deliverance, and the power of the Spirit just as desperately as those who shrieked in pain as the fire burned their flesh for the testimony of Jesus Christ.

Paul warns us that "All who will live godly in Christ Jesus shall suffer persecution." And Jesus told James and John (Are we included here?), "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with..." (See Matthew 20:20-23)

It would be impossible for me to warn against every temptation that tries each reader. But I do know that each one will be tempted, and that each one is in need of our Saviour's help. His promise is that we will not be tempted beyond our ability to bear and that He will provide a way of escape. Praise our God for this promise!

The answer to our modern problems is the same as the answer of the past: we must acknowledge our needs and let God help us. When we humble ourselves, God can save us and exalt us. Speaking of the paradoxes of the Christian's life, A. W. Tozer writes in That Incredible Christian:

"The Christian soon learns that if he would be victorious as a son of heaven among men on earth he must not follow the common pattern of mankind, but rather the contrary. That he may be safe he puts himself in jeopardy; he loses his life to save it and is in danger of losing it if he attempts to preserve it. He goes down to get up. If he refuses to go down he is already down, but when he starts down he is on his way up.

"He is strongest when he is weakest and weakest when he is strong..."

May God help us to see ourselves that we may not be condemned with the world. May we not lose out by means of our pride and selfishness and the irritations of

life when deliverance from these things is so available in Jesus Christ who loved us and gave Himself for us.

—L.C.

WHOM WILL YOU DENY—YOURSELF OR THE LORD?

by John Wesley

(John Wesley lived in the 1700's, and was perhaps England's most famous evangelist and preacher. His writings, preaching, and life ministry have made a tremendous impact on the Church as a whole. This article was taken from "The Complete Works of John Wesley," published by Baker Book House.)

"If any man will come after me, let him deny himself and take up his cross daily, and follow me." (Luke 9:23)

Denying ourselves and taking up our cross isn't a little side issue—it is absolutely necessary to becoming or continuing to be a disciple of Jesus. If we do not practice self-denial, we are not His disciples. It is useless to try to follow the One who was crucified without taking up our own cross daily. Unless we deny ourselves, it will be impossible not to deny the Lord.

But so many who have written about self-denial (some of them large volumes) do not seem to have an understanding of the subject. Either they could not explain it to others, or they did not know how far to take it, or they did not sense the absolute necessity of it. Others speak of it in such a dark, mystical way, that the average man can not understand what it's supposed to mean.

Still others speak very clearly on the necessity of self-denial, but they never get down to any specifics about what to do. And if some of ~~them~~ do get specific, they only talk about those things that hardly affect anyone, since they almost never occur in common life. They speak of things like enduring imprisonment or tortures, giving up houses or lands, husbands or wives, children, or even life itself. But most of us aren't likely to be called to endure things like these for the Gospel, unless God permits times of public persecution to return.

AN UPHILL CLIMB

What does it mean for a man to "deny himself, and take up his cross daily"? This is something which is so so important to understand, because many powerful enemies oppose this Christian doctrine stronger than they oppose any other aspect of our spiritual lives. All of our natural feelings rise up against any kind of self-denial, and we immediately look for reasons to excuse ourselves from it. Those who love the world hate the very sound of it. And the great enemy of our souls, knowing full-well its importance, tries to roll every stone against it.

But this isn't all. Even people who have pretty much shaken off the yoke of the devil, and who have sensed the work of God in their hearts, don't seem to know much about this central doctrine of Christianity. Some are as deeply and totally ignorant about it as if there were nothing about it in the Bible. But self-denial is something that their Master insists on.

Others are even further off, having accepted a strong prejudice against it. They have gotten this idea from shallow "Christians" who like the easy things of life, and who don't want anything of godliness except the power.

It's not enough for a minister of the Gospel to not oppose the doctrine of self-denial. If he wants to be pure from the blood of all men, he must speak of it often, showing the necessity of it in the clearest and strongest way. Can you see how you are in constant danger of being fooled, cheated, or ridiculed out of this important command of Jesus, either by false teachers or false believers?

In the meantime, a good understanding of what self-denial really means is badly needed. And once you know what it means you need to learn to practice it as a way of life.

All of the things that hold us back from being right^{with} God or growing in the Lord can be boiled down to this: either we won't deny ourselves, or we won't take up our cross. Let deep prayer go before, accompany, and

follow what you are now about to read that it may be written in your heart by the finger of God, never to be erased.

SELF-DENIAL

What is self-denial? How do we deny ourselves? Why do we have to? Self-denial is simply denying or refusing to follow our own will, from a conviction that the will of God is the only right way.

The first reason that God should be totally in charge of our lives, instead of us, is because He made us. "It is He who has made us, and not we ourselves." (Psalm 100:3) It's only a natural result of the relationship between man and his Creator. If God's way is the right way in everything, big and small, it follows that we shouldn't do our own way in anything. Self-denial holds true for the angels of God in heaven as well as with man, innocent and holy, as he came out of the hands of his Creator.

The second reason that God should be totally in charge of our lives is because of the condition that all men are in since the fall. Our own will leans toward indulging our natural desires. But it's God's plan and desire that we resist and overcome that temptation, not at some times or in some things only, but at all times and in all things.

Let me illustrate this. The will of God is like a road leading straight to God. The will of man, which once ran parallel with it, is now another road, which runs in the opposite way. It leads away from God. If we walk on one, we have to leave the other. We can't walk on both at the same time. It's impossible for a man to follow his own will and follow the will of God. You have to choose one or the other—either denying God's will to follow your own, or denying yourself to follow the will of God.

Without a doubt, it's more pleasing, for a while, to follow our own will and desires. But by following our desires in anything, we strengthen the rebellion of our heart. So, by eating the food we enjoy, we often increase a bodily disease. It satisfies our taste, but it makes us sicker; it brings pleasure, but

it also brings death.

On the whole, then, to deny ourselves is to give up our own will, no matter how much we may want our own way, whenever it doesn't fall in line with the will of God. It's to deny ourselves any pleasure which doesn't come from, or lead to, God.

TAKING UP YOUR CROSS

In our daily lives what does it mean to take up your cross? We need to find out, because everyone that wants to follow Christ must not only deny himself, but take up his cross as well. Taking up our cross means doing anything that goes against what we would choose to do. So taking up our cross is a little harder than denying ourselves. It rises a little higher, and is more difficult to flesh and blood. Even though it may sometimes be hard to give up our own pleasure, it's easier to do that than to take up hardship and endure pain.

Now, in running "the race that is set before us" according to the will of God, many times there's a cross lying in the way. That cross is something that is a burden or a pain. Picking up our cross is not just denying ourselves something that is pleasurable, it is allowing something that is unpleasurable to enter into our lives. What do we do when we are faced with this? The choice is plain: either we take up our cross, or we turn aside from the way of God.

In order to bring our lives back in line with what the Lord originally intended us to be it is often necessary to pluck out, so to speak, an eye, or to cut off a right hand. We are so attached to some habits of sin that we can never be separated from them without intense pain. The Lord then purifies the soul like a refiner's fire, to burn up all the impurity. It's painful all right, and it must be, because the soul cannot pass through the fire without pain.

THE GOOD DOCTOR

If God puts us through any kind of pain, it is only in order to heal us. Jesus is our Great Physician and

He cuts away what is infected or rotting, in order to preserve the healthy part. And if we would freely choose the loss of a limb, instead of letting our whole body perish, how much more should we choose, figuratively, to cut off a right hand, rather than to have our whole soul cast into hell!

When our Lord said to the rich young man, "go and sell all you possess, and give it to the poor" (knowing this was the only way to heal his greed), the very thought of it gave that young man so much pain that "he went away grieved." (Mark 10:22) He chose to part with his hope of heaven, rather than part with his possessions on earth. This was a pain he would not agree to endure. A cross he would not take up. And in one way or another, every follower of Christ will surely have to take up his cross daily.

Taking up our cross doesn't mean literally tearing our own flesh, wearing uncomfortable clothes, purposely exposing ourselves to extreme heat or cold, or anything else that would hurt our bodily health. It means embracing the will of God, even though it may be totally different from what we want. It means choosing the good, though it may be bitter medicine. It means freely accepting hardships, trials, and temporary pain of whatever kind, as we walk on the path of eternal life...

Edited and Paraphrased by Martin Bennett
Selected by Kenneth Garber

THE UNSPEAKABLE GIFT!

Before their God who gave them breath,
Adam and Eve did fall in death;
God gave promise the curse to lift,
Christ is the unspeakable Gift!

From fair Eden man and his wife,
Were banished from the tree of life;
God's grace has spanned sin's mighty rift,
Christ is the unspeakable Gift!

God's Son came down to man in love,
From His Father's glory above;
Jesus stood true when Satan "iffed,"
Christ is the unspeakable Gift!

The Lamb of God for sin was slain,
With Him we may forever reign
He is the Rock that cannot shift,
Christ is the unspeakable Gift!

God calls today from Heaven's portal,
Offering sinners life immortal;
Satan desires our souls to sift,
Christ is the unspeakable Gift!

Receive the gift that God does give,
Believe, repent and ever live;
Our precious time is passing swift,
Christ is the unspeakable Gift!

Our sins are cleansed in Jesus' blood,
Our bodies washed in waters flood;
In the Spirit we shall not drift,
Christ is the unspeakable Gift!

From death's dark grave Jesus did rise,
To reign with God and win life's prize;
His own He will to glory lift,
Christ is the unspeakable Gift!

CHORUS:

Oh Gift so good, Oh perfect Gift
Come now to me, my spirit lift!
Oh Gift unspeakable and free,
Oh Gift of Life, abide with me!

—Hollis Edward Flora

PARENT'S PRAYER

O Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their quest-

ions kindly. Keep me from interrupting them or contradicting them. Make me as courteous to them as I would have them be to me. Forbid that I should ever laugh at their mistakes, or resort to shame or ridicule when they displease me. May I never punish them for my own selfish satisfaction or to show my power. Let me not tempt my child to lie or steal. And guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness. Reduce, I pray, the meanness in me. And when I am out of sorts, help me, O Lord, to hold my tongue. May I ever be mindful that my children are children and I should not expect of them the judgement of adults. Let me not rob them of the opportunity to wait on themselves and to make decisions. Bless me with the bigness to grant them all their reasonable requests and the courage to deny them privileges I know will do them harm. Make me fair and just and kind. And fit me, O Lord, to be loved and respected and imitated by my children.

—Selected by Stanley Brubaker

MEDITATION: EDEN VS. WORLD

When God created man, He placed them in a garden that provided all their needs without hard labor or discomfort. When they partook of sin, it was necessary to change that mode of life. They were driven out and man was told to till the ground and provide food and subdue the thorns and thistles and wild animals, and labor to provide a home for his family. The woman was given the important work of caring for her husband and children and maintaining the home. Today both want to neglect their duty. Both want to enjoy the leisure of Eden and not oppose sin in all its deceitful ways. The Word of God is hated because it reproves sin. As we might say: "It's easier to look at the wilderness, than to work to convert it to productive use." So we should strive to follow the instructions in the Word of God, and not neglect our appointed duties.

—Ernest Wagner
Modesto, California

HISTORICAL

(Our historical selection is another account from the diary of Elder John Kline showing distresses and sorrows of the times.)

Saturday, July 3. Cross the Blue Ridge Mountain today and get to Henry Coverston's late this evening.

Sunday, July 4. Meeting in the Methodist meeting-house. John 4 is read. I spoke as best I could on the Water of Life and kindred topics, but in this country we feel sadly the want of encouragement and sympathy which we are used to in our own houses and congregations. Our doctrinal views and practices as a denomination are not well understood in Albermarle County, Virginia. The prevailing denominations here are Baptists and Methodists. We have one consolation, however, even here. We can preach the Gospel to the poor, and they are ready to hear it. But there is one barrier between us and the wealthy classes which will continue, God only knows how long; and that barrier is African slavery. Many, seemingly good and reasonable people, in this country justify themselves in their own eyes, even on Scripture grounds, for taking part in and encouraging the holding of slaves. I fear, however, that the god of this world has blinded their eyes, so that seeing they see not, and hearing they understand not.

A gentleman whom I met here and who said that he had traveled a great deal in the slave-holding States, told me that he witnessed the sale of some slaves in a town in North Carolina. A mother and her three children, two boys and a girl, were put up for sale separately. It happened that the mother was bought by one man, the two boys by another, and the daughter by a third. The daughter was twelve years old; and the boys respectively eight and ten. They were now to be parted, never to see each other more. There was no hope left them of ever hearing from each other again. The gentleman said the little boys did not seem to mind it so very much; but, said he, the agony of the mother, and the distress of the daughter were past description. It is to be hoped that such heart-rending scenes are not often to be wit-

nessed; and I do believe that the time is not far distant when the sun will rise and set upon our land cleansed of this foul stain, though it may be cleansed with blood. I would rejoice to think that my eyes might see that bright morning; but I have no hope of that.

From Life and Labors of Elder John Kline, 1847

BAPTISM

We brethren, sisters, and friends of Rio Verde, Brazil, rejoiced with the holy angels when Marlene Gouveia Garcia was received into our fellowship on February 1 by a public confession of faith in Jesus Christ and holy baptism. May she be faithful and helpful in the service of the Master.

—Wade M. Flora

BIRTH

MARTIN - A son, Micah Jonathan, born February 7 to Neil and Lois Martin of Nappanee, Indiana.

ADDRESS CHANGE

Lynn Cardin

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CORRECTION: Our cover poem for December, 1986, was "The Star of Bethlehem" and we listed J. I. Cover as the author. I have it copied in my father's handwriting and assumed he wrote it. I later was informed that this is an old poem or hymn written by H. K. White. It is #137 in the Brethren Hymnal! We regret this error. —L.C.

(Continued from page 14) with Him. Only as we keep this commandment can we keep the second commandment. All obedience stems from this first commandment. This is why it is called the first and great commandment.

KEEPING HIS COMMANDMENTS

(This writing begins a series of short articles on the same vital subject by the same author, Brother Kenneth Martin, Napanee, Indiana.)

"If ye love me, keep my commandments." All true believers are concerned about keeping the commandments of God. It is the only proof we have of having received His salvation. It is also proof of our relationship with Him and that He has our total trust and devotion; we have been captivated by His love. This is the root reason why we want to serve Him. All true and acceptable obedience must come from this root reason.

We know He is the only source of lasting fulfilment in everything we hope and can be. Even though it may cost our lives to keep His commandments, we are assured of the benefits and blessings that will follow.

Every manner of conduct outside of God's will is to our own loss and disappointment, and if not reconciled to God, it is to our own destruction. In keeping His commandments we are glorifying God, and we will be blessed in this life and in the life to come.

Being blessed in this life is to mean we have clean hearts and hands before Him, and we have fellowship with Him and one another. This is the framework of a victorious Christian life.

The first and great commandment is that we love the Lord our God with all our heart, with all our soul, and with all our mind, and with all our strength. This is what God requires of us: to love Him with our all. Can we see the beauty in this? God, the high and lofty One, dwelling in the beauty and glory of heaven, saw our misery, came down in the likeness of man, revealed to us His love that no one could duplicate, gave Himself into the hands of sinful men, suffered abuse beyond our ability to understand, and in it all He has love and forgiveness to us.

What God has done to bring us salvation merits all and more than He asks of us.

To keep this first and great commandment requires a daily devotion and communion (Continued on page 13)

FOR YOUTH: BY THIS WE KNOW LOVE

"By this we know love that He laid down His life for us." (I John 3:16)

That a man should die is sad,
Or good, or bad, or just, or cruel.
We judge these things by who he was,
And what he did, and how he died,
And who weeps by his side.

But that God should die!

By this we know love!

Grasping not at what was His—
All that heaven was—and is,
Of every glory, honor, praise,
Christ stripped Himself.

God put on man!

By this we know love!

And not alone to share our lot—be born
To play, work, laugh and groan,
And then, in threescore years and ten
To die—not thus He came—
Not thus He died.

And no man took His life;

Very of very God, He laid it down.

See Him, the Lord of Life,
The all-atoning death embrace!
My place—there where I belong,
God's wrath on God was hurled,
And I go free!

That a man should die is sad,
Or good or bad, or just or cruel—
Depending on who he was
And what he did and how he died—
And who weeps by his side.

But that God should die!

By this I know love.

—Elizabeth Loeks Bouman

Selected by Jolene Huffman

CHILDREN'S PAGE: SHOULD YOU DO AS YOU PLEASE?

Would any of you children like to be allowed to do just what you want to all of the time? How would it be to just eat what you wanted, play when you felt like it, go to bed when you wished and have everything you wanted? That is a hard question because you will probably never get to try it for very long. But it really is much better the way it is, because you have parents who love you dearly and know better than you the things you should do and should not do and who make sure you obey them.

Abraham Lincoln had four children, but only one lived to old age. He loved his children dearly, but very seldom scolded them. They almost did as they pleased even in their father's office where they sometimes played and left in a mess. Abraham Lincoln was a good President, but he did not do his children a favor to fail to correct them. Perhaps it was because he had so much hardship when he was a child.

The Bible says that when a father punishes his son when he needs it, it is proof that he loves him. But when the father does not punish him it means that he does not love his son but hates him instead because this is bad for the child. (Proverbs 13:24) The Bible also says that by correction or spanking parents can deliver a child's soul from hell. This is because children who learn to obey their parents also know how to obey God.

Thank God for your dear parents who love you enough to correct you now so you can be happy through life and even in eternity. —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *I Peter 2:11*

PSALM 61 Safety in God

When overwhelmed with grief
My heart within me dies,
Helpless and far from all relief
To heaven I lift mine eyes.

O lead me to the Rock
That's high above my head,
And make the covert of Thy wings
My shelter and my shade.

Within Thy presence, Lord,
For ever I'll abide;
Thou art the Tower of my defence,
The Refuge where I hide.

Thou givest me the lot
Of those that fear Thy Name:
Since endless life is their sure hope
I shall possess the same.

—Isaac Watts

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FENCES: DEFENSES OR OFFENCES

Split posts and sagging barbed wire nearly 100 years old surround our property. Walking along this line I began thinking of fences. There are high fences, low fences, good ones and poor ones. There are working fences that do a job and those only for appearance. So when we think of a fence we need to be specific if we want to illustrate with it. Fences often mark boundaries, and it is in this sense that I would write of fences. The Christian church is not pictured with a fence around it to keep people either in or out. But there are boundaries and limits that God has placed around us like fences that can either help us or, if we rebel, can hinder us; they can be to us either a defense or an offence.

Just as parental authority is a fence and a defense for children, so is God's authority to adult Christians. When God sets a standard, it is like a fence marking a boundary. Usually a fence can be climbed over or crawled through, but it is there none-the-less. And when God sets a limit, we violate it at our own peril. When Johnny is told to play inside the yard fence, it is usually for his own protection. The parents see dangers the child has never thought of.

In our relationships there is a fence—not a separating fence, but a limit God has placed that tells us how to judge and regulate our actions and attitudes. Romans 14:13 says, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or occasion to fall in his brother's way." Here is a limit on our conduct. It is a very real boundary and if we violate it by hindering or discouraging or critical judgment, we can expect strife and loss.

In Paul's day, eating meat sacrificed to idols was one of these stumbling blocks. However, in our culture, drinking might be in the same category. What used to

be a necessary means of preserving food (grape juice) is now a snare that can lead to bondage worse than chains. We use wine as a symbol of the blood of Jesus with clear conscience and no apology. But "social" drinking is something else. As with meat offered to idols, it is not so much the food itself as the effect it might have. Here is the fence or the limit line: "If I make my brother to offend..."

How about sports? In New Testament times the Gentile games were associated with nakedness, idolatry, and lust; and they were shunned by both Christians and Jews alike. In our time it seems different—or at least the fence seems to be in a different place. Healthy physical activity is beneficial to young people and perhaps, in a limited way, to older ones, too. But Paul says, "When I became a man I put away childish things..." Certainly even young people should not be involved in sports at the expense of the things of God—prayer, Bible Study, Christian service, and family activities. Here is the fence and it is for our defense—not for us to rebell against and be offended at.

Our Christian consciences should recognize fences in many areas of our lives—our reading, our eating, our buying, and our vacationing. Paul speaking of the Gentiles doing by nature the things contained in the law, says this, "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." May we not violate our own consciences but realize that here is a defense for our good.

Our fences should not allow us to go into places such as bars, movie theatres, rock concerts. One of the bars on the main street of our town has the sidewalk designed with colored sections all curving toward the door! But the Psalmist writes (119:101), "I have refrained my feet from every evil way, that I might keep thy word." Gaudy advertisements would have us ignore our fences, but may we know that these fences are our defenses.

Foul language, swearing, and even slang expressions should be off limits to the devout Christian. Our

speech is so important because it is our chief means of communicating. One brother calls profanity "the attempt of a weak mind to express itself forcefully." Again the Psalmist prays (141:3), "Set a watch, O Lord, before my mouth; keep the door of my lips." Jesus tells us we must give account of every idle word in the day of judgment. How glad we can be to have this defense!

It is generally understood that children need the security of knowing their limits. Without this knowledge of the boundaries—how far they can go—they grow up with insecurity and deep emotional problems. I think adults are the same. We need to know the limits—God's will for our lives. We find it in His Word.

Paalm 40:3 says, "I delight to do thy will, O my God..." This was said of Jesus. Can we say it too? Are His ways precious to us? Is Jesus our Lord, and is His Spirit our Guide?

Lord, set a watch before my mouth,
A guard to sanction every word;
Prevent my lips from curse uncouth;
Let speech be true or else unheard.

Lord, build a fence around my thoughts;
Keep them from wandering into sin;
Make them Thine obedient captive;
I would be pure without, within.

Lord, keep my feet from evil ways;
Guide them to do Thy word and will;
Show them the narrow path that stays
In pastures green, by waters still.

Lord, keep the fence before my eyes;
Let me not climb or sneak around;
Lord, set before me heaven's prize
And plant my feet on higher ground.

Lord, set a watch before my mouth;
My steps direct; my thoughts control;
That word and thought and deed be pure,
And Jesus Christ my Lord extol.

—L.C.

THE PHYSIOLOGY OF FORGIVING

Physiology means function. It is the purpose of this article to demonstrate that forgiving is not a passive pessimism, but an optimistic working of each human. Forgiving is the heart that pumps the Blood of Christ.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:30,31) "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38,39)

ARE JUSTIFIED FROM ALL THINGS!

Just-as-if we had never sinned! Just-as-if we loved Him in the fullness of His love! Just-as-if we were perfect in all things!

"Who forgiveth all thine iniquities; who healeth all thy diseases." (Psalms 103:3) How can this be? If God hates sin, which He certainly does, why doesn't He destroy those who sin? He has the power to extinguish anyone's life the moment they sin. Why doesn't He? He flooded the world once to rid it of all sinners. "Why didn't He start there and destroy everyone who sinned?"

God is love. He loves every soul on earth. "For God so loved the world, that he gave (to us) his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Christ is the everlasting sacrifice for the sins of all mankind. John said, "Behold the Lamb of God, which taketh away the sin of the world."

Christ is our living example of how to live a perfect, sinless life. We must believe in Him. We must live with Christ in our heart daily, abiding in His love; learning from His word; serving Him with a selfless desire to please Him.

Christ died from being wounded by human hands; He

bled to death! "...and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) There truly is power in the blood!

By reading the Word we understand the Spirit of Christ—we learn of Him, and we should be growing daily. We learn that God is "balanced," meaning, while He hates sin and has fury or wrath to sinners, those who believe in Him receive mercy. Now we can't live a care-less life of pleasure and sin and say we believe in Him and expect Him to forgive us. It is impossible to knowingly, purposefully live in sin, and then at the close of each day to pray for forgiveness with the intent of sinning the next day. GOD LOOKS INTO OUR HEARTS. HE SEES WHAT IS THERE.

If, at the close of day, in examining all the happenings of the day, you discover a sin of any kind; whether it be ill feelings or whatever it be, He is willing to forgive you on the condition that you learn from these experiences and go on striving to serve Him better. This kind of sinning and the sinning in the above paragraph are entirely different—as different as night and day, darkness and light. He is the Light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7)

In studying Jesus' life and examples we soon discover the compassionate spirit that He had. This is another component in the working of forgiveness. Paul and Silas had this spirit. They were thrown into prison, and one night they were singing praises and having prayer possibly with added fervency; and, behold, God caused an earthquake that opened all the doors of the prison and loosed all the chains holding the prisoners! The jailkeeper, being awakened so abruptly and presuming that all had escaped, almost stabbed himself, but Paul and Silas stopped him. Think of it! Had they let him kill himself, they would have gained sure freedom! But no, they were more concerned about his life than theirs! And it was through their compassion that he was then saved, and his household. So we see how

important it is to have compassion for the sinner.

We must keep in mind the meaning of compassion: "a feeling of deep sympathy and sorrow for another's suffering or misfortune, accompanied by a desire to alleviate the pain or remove its cause." Needless to say, the sinner must be repentant in order for compassion to be accepted or appreciated.

Jesus taught that if we expect to have forgiveness we must forgive those who have sinned against us. "For if ye forgive men their trespasses your heavenly Father will also forgive you." (Matthew 6:14)

Our forgiveness should also be limitless. "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." (Luke 17:4)

The bottom line is in Colossians 3:13: "Forbearing one another, and forgiving one another..."

I've mentioned the Power in the Blood and while I know we all believe that there is power in His Blood, do we really understand it?

Blood consists of many cells that perform many different jobs. Blood is a transporter: taking cxygen from the lungs to the tissues; taking nutrients from the stomach to the tissues. Likewise, the blood of Christ transported His spirit to us and transported our sins away into nothingness. If something is transported, it is intended to be delivered, and the blood of Christ certainly "delivered" us from our sins and death. This was the primary function of Christ's bleeding to death. His blood wasn't just spilled, it flowed to His brethren and is still flowing through us all, giving us LIFE! So, the question the song asks, "Are you washed in the blood of the Lamb?" is answered: We ARE! We ARE redeemed! We ARE fully ALIVE in His Spirit!

When we forgive, we forget. Our humanistic inclination is to hold grudges or to retaliate in some manner. If you hold a grudge against someone; you have failed to forgive them. We have to let the power of God work in us to accomplish true forgiveness. We can not do it on our own power. "To forget it," I mean that it

is not foremost on our minds. We may be able to recall it, but it should take some memory search.

Another aspect of forgiveness is that of forgiving and going on as if nothing ever happened (justified). Isaiah mentions what I have in mind: "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isaiah 33:21-24)

The old covenant was hard to bear, tedious, and legalistic. There was little room for error. If you sinned you were punished, and you were a debased person, scarred or spoiled forever.

When Christ gave us the new covenant, He put His laws in our minds and hearts. "...A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (See Hebrews 8:10-13) Therefore, through Christ, we can say today that our glorious Lord is to us as broad rivers and streams with no obstacles to sink our progress, nothing to slow us down. Our tacklings are loosed, no more burdens too heavy for us, the strength of the Lord always waiting for us. And man is become all on one level with one another; all are sinners. Our camps now have hope for the sick: A Physician who can heal all things in a flash. All who dwell in the love and obedience of the Lord "shall be forgiven their iniquity!"

In Luke 7 Jesus teaches that the more we are forgiven, the more we will love. This woman had many sins and here was the Man who could take them all away. She knelt at His feet, weeping and wiping His feet with her hair. She kissed His feet. She anointed His feet with perfume. She knew the power of Jesus, and she was grateful for His love and compassion. She was not ashamed to show her love to Him and in return received

forgiveness of her sins.

I think Jesus is portraying here that the deeper into sin we become, the more deprived and wretched we get, the greater appreciation we will have for His plan of salvation; thus, the greater our love. We Christians can expand our love or appreciation to Christ by just seeing the awful state of those around us. We have all sinned and come short of the glory of God; this is a great sin. How great our love should be to our Redeemer!

It is only through the grace of God that we can forgive, so we must be in the grace of God to forgive. It is against human nature to forgive unless to one's advantage. So it's an action, something to be consciously worked at. God has the power available to all. LET'S USE IT!

Christ died that we might have forgiveness of sins. (Acts 5:30,31) Likewise we die daily (an action, or work) to keep OUR WILL under the subjection to the WILL OF CHRIST; and then, and only then, are we ready to forgive and be forgiven.

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure."

Submitted in the love and fear
of Christ our great Physician,
Ronald and Faythe Cable
Goshen, Indiana

It is sometimes far more beneficial for you to change your attitude toward a circumstance than have the circumstance change. Like the Apostle Paul, learn to "glory in your weaknesses" (II Corinthians 12:9)

—Selected

MEDITATIONS: FRIENDS

In John 15:15, Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things I have heard of my Father I have made known unto you." When we read the Word of God, do we find anything asked of us we cannot do? In the thirteenth chapter of first Corinthians, Paul tells us the requirements to have charity. Are there any of those that are impossible to obtain? Or are we more like Naaman the Syrian and want to do something that shows our power instead of weakness. When the mob came to take Jesus, Peter was ready to defend his Lord. But when Jesus meekly allowed Himself to be taken and told Peter to put up the sword, Peter was confused. He followed along because he loved Jesus, but when the maid asked him, he was not ready to meekly allow himself to be unjustly taken. The Jews accused Jesus of being a friend of publicans and sinners, But Jesus died for the sins of the whole world, so we need to be with sinners if we want to tell the good gospel news. Jesus said: "Make to yourselves friends of the mammon of unrighteousness that, when ye fail, they may receive you into everlasting habitations." —Ernest Wagner Modesto, California

BAPTISM

Again we, the members of the Wakarusa Congregation, rejoiced that souls are still responding to the call of the Master. Greg Flora received Christian baptism upon confession of his faith in Christ, February 15. May he be true to Jesus and enjoy the blessings of salvation forever.

—Melvin Coning

COMMUNION NOTICE

We, the members of the Indiana District of the Old Brethren, have appointed a Lovefeast and Communion for April 25 & 26 at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all.

—Melvin Coning

HISTORICAL

(Our short selection from the life of Elder John Kline tells of the suffering when death claimed three lives from one family.)

Saturday, November 8. Brother Benjamin Moomaw and family, from Roanoke County, come to my house this evening.

Sunday, November 9. Brother George Kline's little Daniel died tonight. I was with him when he died. Just three years and four days old. How deep the grief with which this kind family is stricken! On Tuesday, October 21, while I was in Hampshire County, Virginia, Anna, aged seven years, two months and nineteen days, was laid in the cold grave. On the thirty-first, only nine days later, little Mary passed away, aged four years, seven months and eleven days. And now, only nine days later still, another, little Daniel, passes away. All three bright, promising, happy children. We can only lift up our voices and weep. The only light that breaks in upon the darkness of this providence comes from heaven. There is light beyond the cloud that now hangs so darkly and heavily in the sky above our heads. God is our Refuge. His promise is: "When thou passest through the deep waters, I will be with thee." Thou wilt not leave nor forsake us now. The little lambs have been gathered into His arms. He took them into His arms and blessed them here; how much more can He bless them there, for "of such is the kingdom of heaven."

From Life and Labors of Elder John Kline, 1845

In God's design of life for us.

That He Himself has planned,

There are so many hidden things

We do not understand;

But He would have us know His plan

Is such a wondrous one

That when we do not understand

To say, "Thy will be done."

Selected by Bertie Baker

KEEPING HIS COMMANDMENTS

At various times, Jesus was asked by certain men what they must do to have eternal life. It was usually asked by men who were having problems with Christ's theology, or would want to justify themselves. Jesus would cite them to the commandments of God, and in conversation would need to remind them of what some of them were, and would usually quote the second commandment, namely this, "Thou shalt love thy neighbor as thyself."

In one of these confrontations a certain lawyer who was learned in the law and felt justified in himself wanted to prove himself just in this matter. He no doubt felt blameless in obedience to this command, and, I suppose, felt he had a better knowledge than Christ of who our neighbor is. It says, "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" I doubt whether he was pleased with Christ's definition of who his neighbor was. As he knew the law, it was to love thy neighbor and hate thine enemy. But Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

As Jesus responded to the question of who our neighbor is, (in a parable), He gave three choices. Of course, the lawyer gave the right answer. In doing this he had to violate, or at least expose weakness in their own legal system. Very likely this man that fell into the hands of thieves was a Jew. He was going from Jerusalem to Jericho. The first man that came by and saw his plight was a priest of his own people. But he passed by without compassion. Next came a Levite, also a man of respect, but he also passed by without giving aid. Next came a despised Samaritan, the enemy of the Jew. They were not to have any dealings with each other, but the Samaritan had compassion on the traveler and ministered to him.

The priest and the Levite violated their own legal system. Their law would have required them to give aid. The Samaritan also violated their law, but was obedient

to a higher law: Love and compassion written in our hearts (which is Christ in us).

As we have opportunity, our compassion must reach out to all men. If our enemy happens to be our neighbor, he is still our neighbor. There is no circumstance that would over rule the second commandment. "Love worketh no ill to his neighbor." Therefore, love is the fulfilling of the law.

—Kenneth Martin
Nappanee, Indiana

FOR YOUTH PROPER LIGHTING

Did you know that a red apple will appear black under a blue light? Under a red light the same apple will appear to be an unusual, lovely red. The color of an object, as we perceive it, depends on the color of light rays reflected from the object.

By the same token, sometimes young people see themselves as "dark." Often this happens when they compare themselves with someone of greater popularity, talents, or looks. On the other hand, beside a less accomplished person, a youth might feel inordinately smug with himself—like an overly red apple.

"But they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (II Corinthians 10:12) God never planned for us to use this "lighting system." It will not show us our true color. We need real light—God's Son.

Light exposes. Jesus reveals our actual motives and desires. This is crucial. But, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) This is proper lighting.

By Daisy Sue King in Companions
Selected by Everett & Nancy Oyler

Commit thy way unto the Lord; trust also in him;
and he shall bring it to pass. Psalm 37:5

TO THE CHILDREN

Dear Readers:

Thirty some years ago, when I was just a beginner in "the pathway of life," I wrote a few lines for the Vindicator, and now again I come with a few thoughts that have filled my heart so long, I feel pressed to give them expression.

My tender love and solicitude goes out to the children of our fraternity and it is to them that I address these lines.

Dear children, you who have parents in the faith experience a wonderful opportunity and enjoy a great blessing. Like the Hebrew children, you are taught when the "doors are closed," and Oh, I wonder if you realize the great blessing and treasure as you should.

Let me give you a brief sketch of my life and you will, I think, readily see why I consider children born of believing parents and reared in the faith possessed of such wonderful privileges.

My paternal grandparents were members of the German Baptist church, but my parents started their home, as many others are started, on a foundation of love and honesty; but pride ruled their wills and they made no profession of faith until late in life after their children had reached young man and womanhood.

There came a time in my life, when I was about sixteen years old, when I commenced to read and strive to understand the duty I owed to God, and here is where the teaching of my grandparents helped me. My father, though he did not do the work, had not forgotten the faith, and my questions were answered and my faltering footsteps guided—so I received my precepts. I received my example from a dear old brother, a minister and his companion, now gone to their reward. From my earliest recollection they were visitors in our home and their plain attire and humble manner impressed me as a child, and as I grew older I received many lessons from the brother's lips that helped me find "the way."

My father, mother and I were baptized the same day and the dear brother who had visited us so many years

administered the baptism, and when we started home he said, "Now like the eunuch of old, you may go on your way rejoicing." Oh, dear old brother, how truly you expressed our emotion! We did indeed and in truth go on our way rejoicing; and down through the years with all the vicissitudes that time brings, the cares, the joys, the gains, the losses, I never cease to be thankful. Like Timothy of old I received enough of the truth from parents and grandparents to enable me to find "The King's highway of holiness."

Is it any wonder, dear children, that your blessings and privileges seem so great to me?

As we hear and understand so we must give account. "He that knoweth to do good and doeth it not, to him it is sin."

Youth though fair, is fleeting; time bears us along so swiftly that before we are hardly conscious of the fact we have reached old age. And in retrospect would it not be more comforting to know that we have tried, though often failing, to do the Master's will, tried to add to our talents, that to drift with the tide without an effort to avail ourselves of the opportunity to secure the promised reward of the just?

The follies of youth are often looked at lightly with the remark, "You can't put old heads on young shoulders," and the saying is true. But Oh, serene, truth loving, God-fearing heads may adorn young shoulders; faces turned Zion-ward with the glory of the cross of Christ lighting the countenance may be borne on young shoulders.

Dear children, do not procrastinate; acquaint yourselves with the Word of God that when the draft of the Spirit comes you may be able to understand and receive it. Do not wait till father and mother are gone; come now, while you can mingle your voice with theirs in songs of praise and join your hand and lips with theirs in the beautiful and solemn communion service; rejoicing together all—"children of the Heavenly King." Prove to your parents that you have heeded their teachings and the lessons of truth in the Divine Word and with your young strength are willing to bear the cross

and humble your heart to the easy yoke of Christ. Comfort them with the assurance that you are willing to add to your faith earnest work.

The joyful times I attended communion services with my parents are events in my treasure house of memory that I would not in any wise exchange for the so-called pleasures of time.

Just a few words to parents in the faith and I will close my already too long letter.

Let us watch and pray God that our faith fail not, for we all realize full well the time of apathy toward all spiritual things in which we live. We should walk carefully before our children, always mindful to bring before the minds of those old enough to understand the spiritual side of things as far as we are able to discern them, teaching faith where we have no vision, for we know that all the wisdom of this world will never reveal the mysteries that God has wisely concealed for us. As the heavens are higher than the earth so are God's thoughts than our thoughts. But we have faith and believe, for "faith is the substance of things hoped for, the evidence of things not seen." And believing, let us teach our children the same and so inspire a faith in God's infinite wisdom and love: "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33)

Lovingly, trustfully may we all, as parents and children pray the prayer in the dear old hymn, "Jesus, lover of my soul, let me to Thy bosom fly," for dark storms of perplexities and doubts are raging and the foundations of many faiths and empires are crumbling. But the foundation of the faith of Christ will last for He is the cornerstone.

May God's rich blessings abide with us and may His great love guide us all safe home at last.

By Mary H. Skiles, From The Vindicator
Selected by her daughter Susan R. Coning

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

NOT A MARTYR

'Twas not a martyr's death He died,
The Christ of Calvary,
It was a willing sacrifice
He made for you, for me.

Though wicked hands with force laid hold
Upon this Savior dear,
Though mockery filled heart and lip
Without a surge of fear,

He died a death before ordained...
According to God's plan.
He hung not there on Calvary's hill
To please the will of man!

He could have summoned angel hosts
The wicked hands to stay,
But well He knew salvation's plan
Was founded on that day!

Nay! Not a martyr, but instead
A sacrifice for me...
He died the death on Calvary's cross
To set a lost world free!

—Georgia B. Adams

MY LORD AND MY GOD!

Thomas was the doubter. But he may not have been more of a doubter than the others if he had been present at that memorable meeting when Jesus suddenly appeared though the doors were shut. There Jesus showed Himself to the apostles after His resurrection. He showed them His hands and side that had been torn and wounded. (Were they healed by then?) He asked them for food and ate fish and honey before them. He told them of His fulfilling of the Scriptures and "opened their understanding." He breathed on them and told them "Receive ye the Holy Ghost." He gave them a charge to remit or retain sins and He sent them: "Peace be unto you: as my Father hath sent me, even so send I you."

It seems that Thomas missed all this. The reason is not recorded. They told him about it, but he made his famous doubting protest before them: "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

Again Jesus came, the doors being shut, and met with the disciples eight days later. To doubting Thomas' credit, he did believe when Jesus showed him His hands and his side. Jesus reproved him mildly when He said "...be not faithless but believing."

We also, like Thomas, missed that meeting. We missed seeing the "many infallible proofs" of Jesus' resurrection during the forty days before He ascended. We, too, could make a statement of protest "...Except I shall see..." Jesus said to Thomas "Because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed."

We are asked to believe without seeing. How many things that we believe would fall into this category? We believe things about our ancestors; we accept the history of our nation and the other countries of the world. We believe many facts like the population fig-

ures of distant cities, the depth of the ocean and the likelihood of earthquakes. However, something out of the ordinary causes a reaction similar to that of Thomas: "I would have to see that."

Jesus' resurrection was "out of the ordinary." And yet, so important it is that we believe it (and the words that Jesus taught) that Jesus said, "...but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." In the "great commission" recorded in Mark 16:15-18 Jesus said, "...but he that believeth not shall be damned."

In our time we are offered things to believe that might not be true, and sometimes we must choose what we believe. For instance, we can believe the record God has given of creation and subsequent history, or we can believe what scientists say about it. We receive the material National Geographic sends out advertizing their school publications. Nearly all of it assumes the truth of evolution. Will we believe this lie about history, or will we accept the record God has given?

James teaches us (2:19,20), "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead." In other words, it is possible to give assent in our minds to a great truth and not really live it out in our lives. This would be faith without works.

But notice the whole-heartedness with which Thomas believed when he saw. We can't say whether or not he touched Jesus' wounds and thrust his hand into Jesus' side. My father thought certainly that he did because Jesus told him to. But Thomas' reaction was immediate and complete, and he confessed, "My Lord and my God."

How is it with us? The quality of our belief is the important part. When we believe to the point where we can say "My Lord and my God," it will change our lives. Paul says that no man can say that Jesus is the Lord, but by the Holy Ghost. (I Corinthians 12:3)

A lesson comes to us in the form of a story from the past: "When that great Christian and scientist, Sir

Michael Faraday, was dying, some journalists questioned him as to his speculations for a life after death. "Speculations!" said he, "I know nothing about speculations. I'm resting on certainties. 'I know that my redeemer liveth,' and because He lives, I shall live also."

And so we propose some certainties for all of us to believe and to wholeheartedly live out: Jesus is the Lord from Heaven; He died on a cross as "the Lamb of God that taketh away the sins of the world;" He rose from the dead, as He said He would, and lives forever; He is coming again someday to make all things new; "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25) In short, we are asked to believe the record that God gave of His Son so that we can say from our hearts, "My Lord and my God!" —L.C.

STUDIES ON THE CRUCIFIXION

(MARK 15; 16:1-7)

During the time of His suffering, the crowds swept and swirled around the Lord Jesus Christ.

Judas was there on the enemy's side, betraying Him into their hands for money. By that betrayal He lost not only his money; he lost everything. In torture he "went to his own place."

Peter was there, denying Him, then collapsing in grief at what he had done. He never needed to learn that lesson again. After the gracious restoration by his risen Lord, Peter never wavered, not even when he stretched forth his own hands on a cross, and cruel men carried him where he did not want to go (John 21:18).

Pilate was there, more on trial than the Lord. Torn between a laudable desire for fairness and a lamentable desire for political advantage, he weakened, wavered, and lost. No water could wash the stains from his hands.

The Jews were there. The chief priests had said to Judas, "See thou to it," (Matt. 27:4) and now Pilate

said to them, "See ye to it." (24)

Their rage made them madmen. They accused Jesus of sedition and then demanded the release of a prisoner condemned for the same crime. They saved a murderer and murdered the Saviour. There is nothing as unreasoning and unreasonable as hate, and there is no hate so fanatical as religious hate.

"His blood be on us and on our children." Those are some of the most fearful words ever uttered. They were the epitaph of a nation. Because of them the earth has been red with Jewish blood, and the end is not yet.

The Romans were there, sadistic in their brutal sport. God is kind to draw a sacred veil over the details of their cruelty. In mockery they gave Him thorns for a crown, a reed for a scepter, and spit for the kiss of homage. Then they nailed Him to the cross. No one can ever blame the Jews alone for killing the Lord. The hands that did it were Gentile hands.

The women were also there. Pilate's wife, after her strange nightmare, acknowledged His goodness and begged her husband not to condemn Him. The faithful women of His acquaintance and friendship hovered near, too sensitive to watch, too loyal to leave.

Not she with traitorous kiss her Saviour stung,
Not she denied Him with unholy tongue;
She when apostles shrank could danger brave,
Last at the cross and earliest at the grave.

His mother was there, the sword piercing through her own heart also.

I saw two women weeping
As down the hill they came;
And one was like a broken rose,
And one was like a flame.
One said, "Men shall rue
This deed their hands have done."
And one said only through her tears,
"My Son! My Son! My Son!"

In the center of it all, alone in the crowd, stood the Lord Jesus Christ, eloquent in His silence, regal

in His humiliation, glorious in His time of darkness. The night before He had given up His will, had taken the cup and pressed it to His lips. Now He stood, the Lamb of God, that takes away the sin of the world, tasting death for every man, taking upon Himself the iniquities of us all, bearing our sins in His own body on the tree.

Somewhere in the crowd, we find ourselves. We are either on the side of His enemies, hateful and hating, or we are with His friends, finding His salvation and healing "a mystery to the intellect, but heaven to the heart."

Only twice during the Lord's time on earth was He rich: once after He was born (Matt. 2:11) and once after He died. Isaiah said He made His grave with the rich. (Isaiah 53:9)

The faithful women who had ministered to Him in His life longed to minister to Him in His death. Their love for Him overshadowed their terror of death, their timidity of the guards and the obstacle of the stone. When they arrived at the tomb, the things they had dreaded were not there. The soldiers were gone. The stone was rolled away. The Lord was risen!

The women were the first to see the empty tomb. They were the first to hear the Gospel from the angel: "He is not here, He is risen." And they were the first to be sent as "apostles to the apostles." They even told Peter, the chiefest apostle, whose poor heart was heaviest of all. (16:7)

That Jesus Christ was born and died and lives again is the greatest news the world has ever heard. He is alive right now, this moment.

A.B. Shank in The Sword and Trumpet

ADDRESS CHANGE

Fred Miller's 23038 Twain Harte Dr.
Twain Harte, Calif. 95383
same phone number

FOR THE PILGRIM

We would like to write a little note to all our dear members of our pleasant and safe trip to be with members in Brazil.

We left the Dayton airport the evening of February 17th and arrived at the Goiana airport the following day around 2:30 P.M. We were met by Brother Wade, Sister Violet Flora, and their family whom we were very glad to see.

The first day or so was spent getting some rest and visiting. Sister Goldie Hall is spending the winter with Wade's in their home.

The part of Brazil in which we spent most of our time was very beautiful and green at this time of year. Lots of corn and beans are grown here, and they looked very nice. They were just beginning to start their harvest. Also, Wade's coffee trees were an attraction to us. They were soon to be harvested, too, and it is all done by hand.

The first Sunday evening we had our communion services. It was small but inspiring and seemed to be a real encouragement to them as well as to us. There were thirteen to commune. The singing was in Portuguese. Wade's oldest son Brent would often help start the songs. Many of the tunes were familiar, and we could truly feel the spirit and understanding was there.

It was an unusual experience to talk through an interpreter. Rueben Graybin, a friend and neighbor of Wade's, helped at the first meeting. Then Ted, Wade's younger son, worked with us through the rest of the meetings. God bless them for their effort.

To you, Brother Wade and Sister Violet, we want to thank you and your family; also Sister Goldie for making our trip an enjoyable one, and not soon to be forgotten.

Also we want to kindly thank all of the brethren and sisters here in the states for all your assistance and support in every way. We believe the members in Brazil

need to be remembered and supported in every proper Christian way.

Again, Our Love and Thanks!

—Claude and Carol Boone
New Lebanon, Ohio

We are thankful to all of you dear members for your spiritual and financial support, and to the brother and sister that used the time the Lord gave them to travel here and labor for Him for the cause of the Kingdom; that we members here in Brazil were privileged to participate in a lovefeast meeting together. The power of God was felt through His Word and Spirit. May it bring forth much fruit to His honor and glory.

Soon after the dismissal hymn was sung at the close of the lovefeast service, one member expressed the love, peace, and strength he felt and was feeling. He asked "Are we going to have another lovefeast meeting next year?" Of course the response was, "The Lord willing, we want to."

In behalf of all the members at Rio Verde,

—Wade Flora

MEDITATIONS

THE LAW vs. GRACE AND TRUTH

St. John 1:17 says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Under the law, they were told how to maintain an earthly kingdom. They were told to fight and subdue their enemies without mercy. In St. John 18:37, Jesus told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence." So we understand that all national boundaries are disregarded and in every nation he that feareth God and worketh righteousness is accepted of Him. So we see the change from Law to Grace. Hebrews 8:10, "For this is the covenant that I will make with

the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." So should not all believers feel that Spirit of adoption in to the family of God, and that we are brothers and sisters with Jesus Christ our Redeemer, and by love serve one another?

—Ernest Wagner
Modesto, California

BAPTISMS

On March 10, 1987, Thaddaeus Coning received Christian baptism near Wakarusa, Indiana. We rejoice that souls are still heeding the call of the Master. And we pray that he will always be a faithful and true witness of the Lord Jesus Christ.

—Melvin Coning

We of the Salida Congregation rejoiced much when two more precious young people, Sarah Cover and Edward Wagner, were received into our fellowship on April 5 by a public confession of faith in Jesus Christ and Christian baptism. May they hold out faithful and be useful members of the body of Christ.

—Joseph L. Cover

WHAT IS WORLDLINESS?

Worldliness is human activity with God left out. It is life that is horizontal and not vertical. It is ambition without inspiration. It's goal is success and not holiness. Hearing no mystic voice, it is destitute of reverence. It never bows in rapt, silent wonder in the secret place. It has lusts but no supplications. God is not denied; He is forgotten and ignored.

—Selected by Mary Lavy
From the Bible Monitor

OBITUARIES

HERMAN F. TREVENA was born in Soulsbyville, California on February 16, 1914, to William Henry and Annie Luella Trevena, both natives of Cornwall, England. He passed away March 4, 1987, in Sonora at the age of 73 years and 16 days. He was preceded in death by two brothers, Gordon and Truman, and a sister Luella. He leaves two sons, James of Lodi, California, and Richard of Bishop, California; a daughter, Carol Crammer of Sonora; 9 grandchildren; and one great-grandchild.

Herman was a truck driver for 45 years in which time he logged between 3 and 4 million accident-free highway miles.

He drove a lumber truck for L.S. Jones Timber Products for 30 years, drove a gravel truck for Sierra Materials for 5 years and a lumber truck for L.H. Martin Trucking for 10 years.

Herman was a kind, generous, loving father and grandfather and will greatly be missed by all. Herman loved outdoors, and fishing was his favorite pastime. He was a skilled fly fisherman and was always ready to introduce a friend to the sport.

The family would like to thank all those friends who have sent cards, prayed and visited Herman over the past several months of his illness. All of your kindness meant a great deal to him in his time of need.

Funeral services were held March 7 at Terzich & Wilson Funeral Home and conducted by Joseph L. Cover. Burial was in Mt. Shadow Cemetery near Sonora.

—The Family

WAYNE LEROY ROYER, infant son of David Wayne and Elva S. (Schrock) Royer, 23300 C.R. 30, Goshen, was stillborn at 5:24 a.m. Sunday (March 22) in Goshen General Hospital.

Surviving in addition to his parents are a sister, Charlotte Eileen, at home; grandparents, Mr. and Mrs. Harold Royer and Mr. and Mrs. Raymond Schrock, and great-grandmother, Mrs. Roscoe (Susie) Schrock, all of Goshen.

Graveside services were held at 3:00 p.m. Sunday at the Old Brethren Church Cemetery. Home ministers conducted the services. Yoder-Culp Funeral Home was in charge of arrangements.

We thank all of you for your prayers, meals cards, and letters over this difficult time. "True friends, like phosphorescence, glow best when the world around falls dark."

Dear little son, you have a mama
Whose heart you broke 'cause you could not stay;
She wanted to feed you, bathe you, and rock you,
And watch you as you grew each day.

Dear little son, you have a daddy
Whose heart you broke 'cause you could not stay;
He wanted a son to follow his footsteps
And help him with his work some day.

Dear little son, you have a sister
Who doesn't know that you even came.
She will never share her toys and her laughter
With her little brother named Wayne.

Dear little son, although we miss you,
We are certain God knows what is best;
So, day by day, we will follow our Jesus,
And some day join you in your rest.

—David, Elva, & Charlotte Royer

CARD OF THANKS

We wish to thank each one who has so kindly remembered us on our Golden Wedding Anniversary and for the many greetings for Daddy's 80th birthday. May God bless you each one.

Lovingly,
Amos and Edna Baker and Family

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
—Romans 8:32

HISTORICAL

THE RESURRECTION

The Resurrection of Christ from the Dead is the ONE MOST IMPORTANT item in the whole fund of human knowledge: the grand event of the ages, toward which all previous history moved, and in which all subsequent history finds its meaning. The story of it has plowed through the centuries, and changed the face of the earth.

Is It a Fact? Did He really rise from the dead? If He did not, what became of His body? If enemies stole it, they surely would have produced it, for they stopped short of nothing to discredit the story, even to the murdering of those who told it. If friends stole it, they would have known they were believing a lie; but men do not become martyrs to what they know to be false.

One Thing Is Certain: those who first published the story that Jesus had risen from the dead BELIEVED it to be a fact. They rested their faith, not only on the empty tomb, but on the fact they themselves had SEEN Jesus ALIVE after His burial; not once, not twice, but at least ten recorded times; and not singly, not alone, but in groups of two, seven ten, eleven, five hundred.

An Hallucination? Could it not have been an ecstasy? a dream? a fantasy of an excited imagination? an apparition? Different groups of people do not keep on seeing the same hallucination. 500 people in a crowd would not all dream the same dream at the same time. Moreover, they were not expecting it. They considered it an "idle tale" at first (Luke 24:11) They did not believe it till they had to.

Only in a Swoon? Could it not be that Jesus was not really dead when they buried Him, and that He came to again? In that case, weak and exhausted, He could scarcely have removed the heavy stone door and gotten out of the tomb. Besides He had new powers that He had never manifested before—to appear and disappear through locked doors. The eleven (or 120), in a group, personally saw Him slowly rise from the earth, and disappear

behind the clouds.

The Records Tampered With? Could it not be that the resurrection was a later addition to the story of Christ, invented years later to glorify a dead hero? It is known, from historical records outside the Scripture, that the sect known as Christians came into existence in the reign of Tiberius, and that the thing that brought them into existence was their belief that Jesus had risen from the dead. The resurrection was not a later addition to the Christian faith, but the very cause and start of it. They rested their faith, not on records, but on what they had seen with their own eyes. The records were the result of their faith, not the cause of it. Had there been no resurrection, there would have been no New Testament, and no Church.

What a Halo of Glory this simple belief sheds on human life. Our hope of resurrection and life everlasting is based, not on a philosophic guess about immortality, but an historic fact.

—From Halley's Bible Handbook p. 556-557

COMMUNION NOTICE

We, the members of the Indiana District of the Old Brethren, have appointed a Lovefeast and Communion for April 25 & 26 at the Wakarusa meeting house. The Lord willing, we are looking forward to a time of sweet fellowship and feeding upon His Word. A hearty invitation is extended to all.

—Melvin Coning

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on June 5, 6, and 7 at the Salida, California, meeting house. Friday will be council day; on Saturday and Sunday (Pentecost), there will be public preaching; and on Saturday evening, the Communion service. A hearty invitation and welcome is extended to all our members and friends to attend.

—Joseph L. Cover

KEEPING HIS COMMANDMENTS

One of the first attempts Jesus made to restore our relationships with God, was to teach us of our needs. Because of man's sinful nature, a change had to take place in the heart of man. All men have been judged as sinners (no exceptions). God cannot tolerate sin, nor be a part of it. Sin needs to be removed. God provided a way that sin can be removed on condition that man would repent and believe the Gospel. This command is of vital importance and can not be ignored if we expect to know God and receive the salvation that Christ brought. (Luke 13:1-5)

What is true repentance? What is its demands?

True biblical repentance will manifest sorrow for sin, not that we have been found out, but that our sin has grieved our Father in heaven. Some years ago a few boys in our community were caught by the authorities for stealing. We were involved because they had taken things from our home. These boys showed plenty of sorrow, not that they had stolen things, but that they were found out.

"For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Corinthians 7:10)

Confession is also a requirement of true and acceptable repentance. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

"Have mercy upon me, Oh God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgression, and my sin is ever before me." (Psalm 51:1)

This heart confession saved a man's life.

True repentance calls us to restore where we can. "Behold, Lord, tha half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to thy house..." (Luke 19:8,9)

"Blessed are they that do his commandments, that they
(Continued on page 15)

CHILDREN'S PAGE: SHARING AND CARING

There is a true saying, that we are not happy till we make others happy. One way to do this is to share with others what we have. When you get a new doll, tractor, or whatever it might be, you want to take good care of it and not misuse it. When someone comes to your house and wants to play with it, do you let them or are you too selfish?

How much better we feel if we can share and see our friends enjoy themselves! If you would not let your friends share with your toys, you are not happy either.

I am sure you know the story of the small lad that followed a crowd to hear Jesus talk. I don't know how far from home he was, but he had brought his supper: two small fishes and five barley loaves.

I wonder what the boy thought as evening was coming on and the disciples asked Jesus how to feed all the people. What would you think? Possibly he could have looked at the vast amount of people and decided he didn't have enough to share. Do you think he would feel good if he would eat, and let the rest of the people be hungry? We can see that he was taught to share. One of the disciples had noticed the boy's food. He told Jesus, "There is a lad here which has five barley loaves and two small fishes." The disciples' thinking was like ours would have been. He said, "What are these among so many?" In other words, no more food than this would only be enough for a very few. Jesus took the loaves and fishes and blessed them. The five thousand people had all they wanted to eat, and twelve baskets of food were taken up that were left over.

Don't you think that little boy felt good after sharing with so many? We can also have a good feeling if we share all we have with our friends.

—Everett Oyler

(Continued from page 14)

may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22:14)

—Kenneth Martin
Nappanee, Indiana

FOR YOUTH

ACCEPTABLE ATTITUDES

Do we realize the importance of having a positive attitude about life and the people we associate with? And also the danger of being too pessimistic?

I heard a story once of an old farmer who always complained about his poor crops. Something was always wrong with them, and they just wouldn't yield very well. Then one year he harvested an excellent oats crop, and a neighbor was talking with him and said, "You surely don't have anything bad to say about your oats crop this year." The farmer replied, "No, it was a good crop but it's so hard on the land."

So, there will always be something to complain about if we're looking for it. And even though that is a rather extreme case, this attitude could bring us to that point if it is left unchecked.

Psalm 19:14 says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord..." I believe an attitude of thankfulness is much more acceptable and pleasing to the Lord than looking on the dark side of life. And when you stop to think about it, there is a very small percentage of the people in the world that have all the blessings both naturally and spiritually.

—Kevin Martin
Nappanee, Indiana

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. (1 Timothy 6:6-8)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

A CHRISTIAN HOME

O give us homes built firm upon the Savior,
Where Christ is Head and Counsellor and Guide;
Where every child is taught His love and favor
And gives his heart to Christ, the crucified:
How sweet to know that though his footsteps waver
His faithful Lord is walking by his side!

O give us homes with godly fathers, mothers,
Who always place their hope and trust in Him;
Whose tender patience turmoil never bothers,
Whose calm and courage trouble cannot dim;
A home where each finds joy in serving others,
And love still shines, though days be dark and grim.

O Lord, our God, our homes are Thine forever!
We trust to Thee their problems, toil, and care;
Their bonds of love no enemy can sever
If Thou art always Lord and Master there:
Be Thou the center of our least endeavor—
Be Thou our Guest, our hearts and homes to share.

—Barbara B. Hart

(May be sung to the tune "Finlandia")

MAY

"May I help you?" The voice and manner of the storekeeper were friendly. The customer could tell that this was more than a polite offer, but that the man really wanted to be of service. The storekeeper would profit by selling his goods, but only if he had a satisfied, repeat customer.

This is the month of May, and my thoughts are on the meaning of the word. The name of the month evidently originated in Roman culture. But today May to us means a beautiful month of springtime when the cold winter weather has retreated, and the flowers begin to bloom, gardens to sprout, and birds to build their nests. In this article our interest goes still beyond the month and springtime to the way we use "may."

May is a polite word. It is often replaced with "can" which has a different meaning. To ask someone "May I help you?" is to ask permission. "Can I help you?" means "Am I able to help you?" This is an important distinction, not only in the proper use of the words, but also in expressing our attitude. "May I help you?" is a good question in our human relationships. It is an offer of service, but not a demand.

So in our relationship to God, God in effect is saying, "May I help you?" That God can or is able to help us is certain. But will we give Him permission? Will we give up our wills and allow Him to help us?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

In contrast to the abilities of God, ours are so limited. But there are things we can do for one another. We think immediately of brethren and sisters so willing to share money and goods, time and hospitality, and it is a comfort to know that we belong to such a fellowship that cares and communicates. We

think of those who faithfully visit the sick and correspond with the shut-ins. We think of those who unselfishly preach the Word or quietly share it with others.

All these are so good and so pleasing to God. It is the unselfish way Jesus did when He saw our need and visited us. There is a blessing in doing this in public but still more if we do it "in secret." By nature, we want to be recognized and thanked when we do a favor. But Jesus pronounces blessing upon those who give their alms, who make their prayers, who do their fasting in secret.

My grandfather once gave a \$20 gold piece to a needy brother thinking it was a lesser silver coin. He made this mistake by attempting to "not let his left hand know what his right hand was doing." His motive was good, and although his family needed the \$20 (which in those days was a large sum), still I'm sure God got glory, he was blessed, and the needy brother was helped.

Some groups have a practice of being "secret pals" to older or needy ones. They give gifts and do their favors secretly. This is good, but we need to carry this into our everyday life and not just make it a game or a practice in a certain part of our experience or to a special person.

Jesus said (Luke 6:35), "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." Here the Lord doesn't just say "in secret," but His command would certainly include the secret service.

Paul writes in Romans 12:10, "...in honour preferring one another." To me this gives a picture of a faithful, humble brother or sister patiently working in the background, content for someone else to be noticed, and to receive the medals. When we can intentionally, wholeheartedly live this way, promoting and honouring one another instead of ourselves, we have made real progress in being like Jesus.

The good storekeeper knows that his business depends on his serving and satisfying his customers. The "May

"I help you?" attitude becomes his second nature. He does little things for his customers that really do not cost him a lot but show courtesy and thoughtfulness. In an earthly way he is wiser than many of us Christians.

Our attitude of helpfulness to one another is so important in this area of human relationships. This broad area of interrelations with others is a field that needs cultivation just like a corn field or hay field. Here we need to plant good seed, take good care, and exercise skill and hard work that we reap an abundant harvest.

One of our neighbors from the city set out to plant a patch of corn. He had the ground tilled one time and planted the seed. He did very little else to encourage a crop. The corn reached a height of approximately 2 feet. Another neighbor planted seed after weeds were well started—2 inches high and thick as they could be. The plants grew but produced little. These examples only point out facts that a farmer knows from his childhood. Crops need care. There is no substitute for experience, knowledge of fertilizers, herbicides, insecticides, timing, proper handling and on and on. Good farming takes education and experience.

Is it any different in the "field of human relationships"? If there is a difference it would be that, in our working with one another, it takes even more care, experience, and skill. The methods of relating to one another should be studied, carefully practiced and tested, and prayed about diligently. The good results of harmony, peace, and growth should not be taken for granted—they are not automatic—but must be labored for and handled carefully. When we see a congregation, or a community, or a family with peace and growth and spiritual fruit we can be sure that someone labored, studied, and prayed. Someone had skill. Someone let God lead and inspire, or it could not have happened.

As we heard in the East recently, the new creature in Christ has characteristics that can be educated and developed just like the natural man can be trained. Some of these characteristics are the love, kindness, and helpfulness in our relationships with each other.

Truly to have JOY we need to put Jesus first, Others second, and Yourself last.

May I help you? It is a good question to ask and to mean and to practice. —L.C.

SPIRITUAL GROWTH

We know God is interested in our spiritual growth, and that He will do His part to help us. But what is our part? Here are some suggestions which may help us, if practiced in humility, sincerity and charity.

Study God's Word, His world, nature, His wisdom, and meditate on it.

Pray for rulers, the lost, God's kingdom general, the local assembly, individuals.

Implant Truth in your heart; memorize Scripture, hymns, sayings, parables.

Repent daily of pride, lukewarmness, selfish attitudes—everything that hinders closeness with God.

Ignore those who would hinder you from doing God's will; give them no place between you and the Lord.

Try the spirits; discern your own heart, its motives, ambitions, reactions, etc.; keep facts before feelings.

Understand God's will for your life; don't make excuses, such as "I can't write"; do what you can.

Abstain from physical comforts for spiritual gain ("No Bible, no breakfast," like Job 23:12); abstain from all appearance of evil.

Look straight ahead (Prov. 4:26-27); beware of bypaths; don't look too high (into God's unrevealed secrets)

Give alms, time, talents unselfishly; we are called to be servants and should possess nothing selfishly.

Run (I Cor. 9:24-27); be temperate in all things...keep your body in subjection; Heb. 12:1-4: lay aside all hindering weights, run with patience, don't become weary.

Obey rulers, parents, ministers (Heb. 13:17), your conscience, the enlightened group conscience, the Holy Spirit.

Watch and pray, that ye enter not into temptation; watch as if your life depends on it—it does.

Take up your cross daily; practice non-resistance, identify with the brethren in non-conformity.

Hunger and thirst after righteousness. All of the things mentioned above must come from within—they can't be forced upon you from without. The blessing of growth is upon those who hunger for a greater understanding of Truth and a more complete obedience to it.

—Stanley K. Brubaker

MEDITATIONS

SELF

As long as we live in these bodies we feel the need to supply the needs of our bodies: hunger, thirst, warmth, sleep, etc. and strive to obtain and supply our needs, often disregarding others. There is a saying, "Live and let live," which may be very selfish as we place ourselves first. Jesus said; "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) Jesus demonstrated what the cross means; sacrificing Self for others.

FEAR

I suppose Fear is our greatest fault. We often think what might happen tomorrow. Jesus said not to think of the morrow but about the evil of today, and let the morrow take thought for itself. We don't know what will be tomorrow. Most of our fears never happen, and if we trust the Lord we can handle any that may come.

JONAH

Jesus compared His mission to that of Jonah saying, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matthew 12:41) In II Peter 3:9: "The Lord is not slack concerning his promise, as some men

count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." The Lord is going to cast out Satan and sin, but will save as many of His creation as possible. Jonah appears to have failed to see the change his preaching brought, and only wanted his words carried out. I Timothy 2:1-4: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." Do we hate sin that holds people in bondage and pray that they may be delivered? Or are we waiting to see their destruction as Jonah did?

—Ernest Wagner
Modesto, California

A PRAYER FOR MOTHERS

We thank Thee Lord, for Godly mothers
For their prayers, their faith and love;
Patiently they toil for others.

Oh, give them, Lord, a home above.

Grant Lord, a crown of glory
Filled with stars of loved ones saved.
Long and hard has been their journey;
For us their daily strength they gave.

O blessed Lord, bless our dear mothers;
Answer all their earnest prayers.
We search the world; we find no other
With such forgiving love as theirs.

Oh son and daughter, honor your mother.
Give her your daily love and care.
Sister and brother, you have only one mother;
Breathe for her your daily prayer.

—by Helen K. Oswald

NEW JERUSALEM
(GOD'S GOLDEN CITY)

God's Golden City of eternal light;
Wonderful, splendid, magnificent sight!
There God and the Lamb are shining so bright,
Far away they drive all shadows of night!

CHORUS: New Jerusalem! New Jerusalem!

God's City of eternal 1) light! 2) life!
3) love! 4) peace!

Who keep Christ's commands are holy and blest,
Through gates of pearl they enter into rest!

God's Golden City of eternal life;
The Redeemer Lamb's holy bride and wife:
Deliverance from all sorrow and strife,
To eat of the fruit of the tree of life!

God's Golden City of eternal love,
In glory descends from heaven above:
God and the Lamb are the temple thereof;
Worthy all worship for great saving love!

God's Golden City of eternal peace;
Complete happiness nevermore shall cease:
Faithful Christians find freedom's full release;
Love and joy and peace evermore increase!

—Hollis Flora

LET THE PERFECT THROW THE STONE

If there's one who often falters
By the wayside in despair,
Seem unusual his shortcomings,
Do you hold him up in prayer?
If the weak should stumble, brethren,
If he cannot stand alone,
Let the perfect one among you
Be the first to throw a stone.

If so often he has wavered
That you can't believe him true,
Have you mentioned it to Jesus,
As the strong one ought to do?
Do you ever stop, consider?
Have you no faults of your own?
Let the perfect one among you
Be the first to throw a stone.

Is there one with cross so heavy,
Seems he cannot carry all?
He may not keep step as you do;
He may even chance to fall.
Do you plead with God for mercy
Till He answers from the throne?
Let the perfect one among you
Be the first to throw a stone.

By Ethel Meadows Selected by Susie Sell

We're living in the world today,
But time is slipping fast away.
Yesterday is gone; today is here;
Tomorrow may never appear.
Isn't there something we could do
To let Christ's love shine through?
Couldn't we show someone we care
That his load is heavy to bear?
Tell the soul that is lost
Christ died for him on the cross.
Need we linger as we go
Seeds of love around to sow?
Raise your voices and sing;
Let the heavenly music ring;
Sing of a glorious day,
When time has passed away,
When we'll sing His praises together
And reign with Him forever and forever.
Oh, that will be glory,
Glory through eternity.

June Fountain, Auburn, California

HISTORICAL

FROM LIFE AND LABORS OF ELDER JOHN KLINE, 1841
(ELDER JOHN KLINE AND ISAAC LONG VISIT PENNSYLVANIA.)

Thursday, August 12, the two brethren started on their journey. They attended council meeting at the Flat Rock. Here they took leave of the Brethren, and started on a journey that was to occupy about five weeks. Brother Kline, as was his custom when his spirit stirred him to go on a journey of this kind, had sent many appointments ahead; and many were eagerly expecting and hopefully awaiting his arrival.

The imagination can find much pleasure in accompanying these two brethren on this protracted visit to the churches. Both on horseback, they had every opportunity to view the country as they passed along; and many must have been the remarks and observations suggested by things along the way. Brother Kline's mind was peculiarly active, and his temper and social disposition genial in an eminent degree. It was never my privilege to be with him on one of these protracted excursions, but from the short ones I occasionally took with him in later years, I feel sure that each day, all else favorable, was a sort of heavenly delight.

Seeing a fine looking tree in the forest, whose leaves and branches and general appearance showed that it was solid to the core, straight grained, and deeply rooted in the soil, he would say: "That tree is a fair representation of a good church member. He stands upright. You see he does not lean to one side or the other. He holds his head high in the perpendicular line of justice and truth. The squirrels that run up and down on his trunk and over his branches do not annoy him: these are his little charities. They feed on his fruit, to be sure; but a pleasant smile is all the account he takes of them. You tap him with a mallet, and his trunk gives out a dull but certain sound of solidity to the core. There is no wind-shake about him. His thrifty appearance proves this. The storms, in the church and out of the church, have never disturbed the

solid texture of his faith and Christian integrity. He is not twisty. The fibers that compose his huge trunk are just like his principles; they all run straight up and down. You always know how to take him, and what to depend on when you have him.

"But there stands another tree of a very different character. Tap that tree, and the drum-like sound tells you at once that it is hollow. You can see, too, by the furrows in the bark not running up and down in perpendicular lines, that it is twisty. It can hardly be said to be wind-shaken, for there is not enough solid timber in it to be affected in that way. The few nuts or acorns which it bears are worthless; for there is not sufficient vitality about it to mature its fruit. It would have been to the ground long ago but for the support given it by that other tree on which it leans. I leave you to form your own opinion of the church member represented by this tree. I hope there are not many such, for if there were I fear we would not be able to find enough solid material to build a house that would stand."

Brother Kline was gifted with that fortunate cast of mind which enabled him to draw from nature themes for thought and conversation, which added much to his happiness when alone, and to his geniality in company; and not only so, but even in his preaching he drew largely from magazines of God's creation. I have not a doubt that if all the items of interest that passed between himself and Brother Long, in the way of conversations on this journey, could be collected and presented in proper form they would make a most instructive and entertaining volume. I sometimes fear that the world's best thought escapes its hands. It may, however, so turn out that after awhile stenography will set her delicate nets and catch these wild birds which now flit by us on such active wing that we catch but a glimpse of their forms and beauty.

Friday, August 13, the two brethren got to Jonas Goughnour's, below Woodstock, in Shenandoah County, Virginia. They had meeting in a schoolhouse near by. Brother Isaac Long, at this early day, gave clear indi-

cations of the ability and usefulness which have characterized his ministry to the present time. Trained to correct business habits from early youth, he carried them over into his church work; and judging by his success, to plan and to perform, to design and to execute, with him mean one and the same thing...

Friday, August 20. The two brethren, in company with David Kinsey and John Brandt, go to Brother Nussbaum's. They went through London, Path Valley and Fennelsburg. They must have had a long ride this day; but who could think the road long with such company? The next day they went towards Huntingdon. Brother Kline says they crossed a tolerably high mountain this day, and dined at Brother Jacob Berket's.

I wonder how they kept him from wandering off and hunting for medicinal roots and herbs while crossing that mountain. You may be sure that no patch of Lady's Slipper, Golden-Seal or Golden-Rod escaped his eye. The absence of a hoe is all that saved them from a deal of trouble with him. They went on through Shirleysburg, and to Brother Andrew Spanogle's about sunset.

Following Brother Kline on this and similar journeys, by means of the Diary, enthuses my soul with an undefinable longing to have been with him. The excitement, and danger, and hurry and bustle constantly incident to travel at the present day were all unfelt and unfeared by this company.

Brother Kline's habit was ever to rise early; and, especially on excursions like the present, would he often rise before the family and walk out to take the air, as he said, and see the sun rise. This he did even when the days were at their longest. To get up with him and take a walk before breakfast to some elevation not distant from his lodging place, and hear him discourse upon the rising sun, the balminess of the air, the clearness of the water, the songs of the birds, the delicate tints and wonderful mechanism of the flowers of fields and woods, was a treat of rare enjoyment.

From Life and Labors of Elder John Kline

(page 124-126)

KEEPING HIS COMMANDMENTS

Some of Christ's final words before leaving this world were "And that repentance and remission of sins should be preached in His name among all nations..." (Luke 24:47) and "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16)

Baptism is a command that Christ and the early church observed. They testified of its validity and importance, and that it should be observed even unto the end of the world.

We believe in order for the church to have acceptable obedience to this command we must testify that it is an outward expression (or part) of an inward experience (I Peter 3:12)

The first requirement for baptism is that of an expression of faith. "What doth hinder me to be baptized?" asked the Ethiopian eunuch. "If thou believest with all thine heart, thou mayest." "What must I do to be saved?" asked the jailer. "Believe on the Lord Jesus Christ," was the reply. Upon evidence of such faith he was baptized. A saving faith is that which produces a sincere obedience in life and conversation. The act of baptism is a testimony of faith in Christ's forgiveness and cleansing.

Repentance is a testimony of faith, and is also a requirement before baptism. "Repent and be baptized" was Peter's cry at Pentecost. John's rebuke to the generation of vipers was, "Bring forth therefore fruits meet for repentance." Repentance is crucifying of the old man. In baptism we testify of this death and burial. The act of baptism is not repentance but a testimony of it.

The final proof of Biblical baptism is what it produces, and that is a new creation—that we are walking in newness of life.

Baptism is a simple command
That's required of every man.
It is an act of faith
In God's all-abounding grace.

It's testimony that we're being cleansed
From all in the past we have been,
It's a testimony of dying the death
That Jesus once also confessed.

In it we want to express
The raising from death's dark abyss,
And newness of life we go
To live for our Master below.

—Kenneth Martin
Nappanee, Indiana

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on June 5, 6, and 7 at the Salida, California, meeting house. Friday will be council day; on Saturday and Sunday (Pentecost), there will be public preaching; and on Saturday evening, the Communion service. A hearty invitation and welcome is extended to all our members and friends to attend.

—Joseph L. Cover

BIRTH

WAGNER - A daughter, Karin Nicole, born May 13 to Lloyd and Beth Wagner of Modesto, California.

"He that loveth not knoweth not God; for God is love." (I John 4:8)

Love is caring; love is so kind.

Love is longsuffering, a tie it does bind.

Love is not lust, but is goodwill,

Showing all kindness; a need it does fill.

Love shines brightly in a dark night,

Brightening the darkness and clearing your sight;

Shines from the face; fills a good mind;

Creating happiness, leaves sorrows behind.

And it makes a cheerful home!

—Linda Wagner, Bradford, Ohio

FOR YOUTH

Dear Young People,

Once again my heart was made happy in seeing how you all pitched in and helped with the work at this past communion. I wish I could tell each one of you personally how I appreciated it. You weren't doing it because you had to; we could tell you enjoyed it.

Saturday evening as I sat and watched you brethren help with the labor, I could hardly hold back the tears. I can remember when some of you were small and sitting with your parents (Where has the time gone?) After Communion it seemed no time you had the house in order for Sunday morning. What a blessing you are to us all! As I watched you work so willingly, I had to think, "Someday if the Lord tarries, you will be the working body of our group." As I watched, I not only saw this, but I could see farther in the future.

Many of the young parents had children sitting with them. What a wonderful sight! As the foot water was being passed from one to another, I hope you saw the eager and serious expressions on their little faces. I sat beside one of my special little ones. (They are all special.) At times she got pretty wiggly, but I am thankful the parents realize the necessity of taking them. As her daddy was washing feet, I told her, "When you get big like your mother, you can wash feet too." She had a big smile and nodded her head. When the bread is being passed, do you see the big eyes and happy expressions when they are given a piece? Yes, I can see these little children someday taking the place of you young brethren and sisters. Hasn't God planned a perfect situation?

Young folks and parents, many times you have blessed our lives. (I am sure we could all say this.) I am not only speaking of the ones at Goshen, but the whole brotherhood.

—Everett Oyler

The glory of young men is their strength: and the beauty of old men is the gray head. —Proverbs 20:29

CHILDREN'S PAGE: WITH LOVE TO MOTHER

It doesn't seem possible this is the month of May already. How fast time goes! When you think of May, what do you think of? To me it is the freshest time of year; the grass is starting to grow, and flowers are blooming. Maybe this is the reason someone picked May, for the month to observe Mother's Day. Even though the calendar says Mother's Day is in May, I trust every day is "Mother's Day."

There is no doubt in my mind that you all love your mothers, but again I know there are times when you take them for granted. Children, let's stop and think, what would you do without them?

When I was in the third grade we had a special program on Mother's Day that I will never forget. I knew one of my classmates had lost his mother when he was a baby. But like so many times, we only think of ourselves and forget others.

That afternoon our mothers were all there and we were enjoying each other. The teachers had us sing a song with the letters MOTHER.

M—is for the many things she gave me.

O—is only that she's growing old.

T—is for the tears she shed to save me.

H—is for her heart of purest gold.

E—is for her eyes of love light shining.

R—is right and right she'll always be.

Put them all together; they spell mother,

A word that means the world to me.

Before we were done singing, this boy that had no mother started crying and went out. I believe he probably would have given anything to have a mother. My heart still feels sad when I think of that day.

Let's thank Jesus for our Godly mothers, and pray for the many children that have none.

—Everett Oyler

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THE PILGRIM

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THE PILGRIM

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NO. 6

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."
1 Peter 2:11

HAVE YE RECEIVED THE HOLY GHOST?

Ye are the temples, Jesus hath spoken,
Temples of God's Holy Spirit divine,
Have ye received Him, bidden Him enter,
Make His abode in that poor heart of thine?

He who has pardoned surely will cleanse thee,
All of the dross of thy nature refine.
Cleansed from all sin, His power will enter,
Fill you and thrill you with power divine.

Showers of mercy, fullness of blessing
Ever the Spirit's indwelling attend.
'Tis this enduement, power for service;
Fruits for your labor He surely will send.

Weary of wandering, come into Canaan;
Feast on the fullness and fat of the land;
Feed on the manna; dwell in the sunshine,
Led by His Spirit and kept by His hand.

—Mrs. C. H. Morris

LIVING WATER

It takes a dry year to make us appreciate water. Otherwise we sometimes take it for granted. Water is probably the most important thing in our natural lives next to the air we breathe. It is the most abundant liquid on the earth and by far the most important to man. Our bodies are over two-thirds water. We can live only about seven to ten days without it.

Is it any wonder then that the Holy Spirit is compared to water. Isaiah prophesied nearly 3000 years ago, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses." (Isaiah 44:3,4)

Joel prophesied, "...I will pour out my spirit upon all flesh..." Peter said that this prophecy was fulfilled on Pentecost when God gave His Holy Spirit to live in His people.

Pentecost for this year is past. The conferences and meetings in the Brethren churches are over. No doubt decisions have been made for progress. At least, we are moving on. And this Holy Spirit, the "living water" poured out at Pentecost long ago is still with us. In fact, though we may forget it sometimes, Jesus promised that His Spirit would never leave His people. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16)

David prayed (Psalm 51:11) "...Take not thy holy spirit from me." We should pray the same because, though God has promised that He will "abide with us forever" we have a responsibility, too. God was only promising this to His own.

However, I believe we sometimes feel that God's Spirit is not with us and this shows a lack of trust on our part. We depend too much on our own feelings and

not enough on the promises of God. We pass through valleys and shadows (both individually and as a congregation of believers) and it seems that He has left us.

When we are with our friends we see them when we turn toward them. We hear them speak and reach out and touch them. But when we do not see or hear or touch them, does that mean they are gone? They may still be near even helping us, but we do not perceive it with our senses.

When we have Christian friends to visit in our homes and we pray together, we often pray for each other and we hear this. When the visitors leave we may tell them, "Remember us in your prayers." Then when they are gone and we cannot hear them, does that mean they have forgotten us and are no longer praying for us—just because we cannot see them and hear them? See how limited our senses are?

When we take medicine to heal our bodies or food to nourish them, we taste it and feel it as we swallow. Then it seems that it is gone. But it is really inside us doing its job without our being conscious of it.

These examples may not accurately picture the operation of the Holy Spirit or His relationship to us. But they do show how limited our senses are. Just because we cannot perceive Him does not mean He has left us.

The hymn writer says:

God moves in a mysterious way
His wonders to perform...

We certainly believe that God uses the "valleys" and the "shadows" to improve our lives. When things look dark it is up to us whether or not we will learn our lessons. During these times, we must trust that God is still with us and working His will if we will listen, learn, and lean on Him.

We cannot explain how God's Holy Spirit can be in us. We drink water regularly and it becomes a part of us. (Remember, the body is over two-thirds water.) Could we say that the Christian—the new creature in Christ—is over two-thirds Holy Spirit? Perhaps that

is an unknown and unnecessary comparison. But we do know that "if any man have not the Spirit of Christ, he is none of his." (Romans 8:9)

Another thing that is clear in the Scriptures is that the Holy Spirit lives in our bodies and in the church. Therefore, those bodies and that church will have characteristics and fruit of the Spirit. When we have love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, this is evidence that the Holy Spirit lives within. When we have strife, impatience, intolerance, violence, and excess we know the Holy Spirit is not producing these.

Remember the last part of the prophecy from Isaiah: "And they shall spring up as among the grass, as willows by the water courses." The picture is the effects of plenty of water. It is a beautiful scene and gives to us a picture of growth and verdure that happens when God pours His Spirit upon His people. We too can grow and flourish and live lives of praise and credit to our Heavenly Father. —L.C.

MEDITATIONS: GOD'S USE OF SEVENS

In God's dealing with man the number seven is used many times. When Apostle John was caught up to Heaven he saw seven lamps of fire burning before the throne, which are the seven Spirits of God. (Revelation 4:5) He saw the Lamb with seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth (Revelation 5:6) Apostle Peter names seven things we as Christians should diligently strive to possess. So God has a very close contact with His creation, as we read in the Psalms. (139:6) "Such knowledge is high, I cannot attain unto it." I believe it is quite possible that the seventh thousand year day will usher in the thousand year reign of Christ.

—Ernest Wagner
Modesto, California

Whereunto I also labour, striving according to his working, which worketh in me mightily. —Colossians 1:29

BEAUTY OF JESUS vs. BEAUTY OF FASHION

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O my Savior divine,
All my being refine,
Till the beauty of Jesus be seen in me.

I'm sure any of us would sing this prayer-song, but my concern is that we give Jesus' beauty room to shine through and not smother it in the vain, gaudy adornments of our bodies. There seems to be increasing concern among us about the fashionable, worldly and immodest trends in dressing our bodies. And, the alarm is well-founded.

How can Jesus' beauty shine through when we are so taken up with fashions and hair-dos, etc., that we spend hours perusing magazines and catalogs; window shopping, and even trying on the latest and wildest fashions "just for fun." It seems that when we do these things we are only leading ourselves into temptation, besides being a very poor witness of Jesus' beauty to the world. We are telling those about us that we are discontented with the inward adorning of a meek and quiet spirit and of the simplicity that is in Christ Jesus. I Peter 3:3 & 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." How can the beauty of Jesus shine through all the vain display of our clothes and bodies?

Whose attention are we trying to get? Who are we trying to glorify? Our own bodies, to our shame! Our bodies were made in God's likeness to be a temple for His Spirit. And we pollute them by worshiping the god of fashion and pride. I wonder if Jesus doesn't sometimes want to come drive out from our hearts these evil designs just like He drove the money changers and merchandisers from the Temple at Jerusalem.

Another aspect would be to consider all the time

and money spent on glorifying our bodies. What will you answer the Great Judge on Judgment Day when He questions you about spending several dollars for those gaudy buttons on a dress when an 80¢ card of plain buttons would have served the purpose of buttons just as well? There are hungry, needy people who could well use those extra dollars.

And, what about the hours we spend getting our hair "just right" when there are so many people who could use our help if we'd only use our time more wisely? Helping others with time and money are good ways to give the beauty of Jesus a chance to shine through.

Admittedly, there are those who dress very plainly and modestly, but do not seem to have the meek and quiet spirit. Both are needed to let Jesus' beauty be seen. So, while some of us are tempted to—and yield to—outward adorning of the body, others of us have just as vital a struggle to keep the hidden man of the heart meek and quiet. May God give each of us convictions, followed by real victories in these areas, so the beauty of Jesus will be seen in each of us individually, and collectively as a Church body.

II Corinthians 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

"Teach me thy way, O Lord, and lead me in a plain path..." Psalm 27:11.

Prayerfully,

Linda Frick

Gettysburg, Ohio

ARE YOU WILLING?

I am sure we would all say that we fully appreciate our little church family. We also know that we have to do more than just appreciate it. There is work to be done. I appreciate my job in New Paris, but if I didn't jump in and do my part of work, soon I would be without a job. Each one of us has things we appreciate. We also know the responsibility that goes along with them.

I am sure the Prodigal Son appreciated his home although at one time he didn't realize it. He wanted what belonged to him so he could have a good time. How hungry he must have been, that he wanted to eat the husks he fed the swine. But no man gave him any to eat. The Word doesn't say he was sorry for what he had done, but we know the saying, "Actions speak louder than words." I know he wished he hadn't caused all the grief to his father. After he came to himself, he could see the real benefits of home.

In these instances that are stated, the warning that was given to the Church of Sardis can be applied: "Be watchful, and strengthen the things which remain, that are ready to die..."

Several years ago it was seen needful that there be a church magazine to help strengthen and encourage each other. I am sure we will never know the pain and toil of getting this started. Today we are enjoying their labors. Like in the church, we all need to do our part. Let's not just enjoy the product, and expect someone else to keep it going. If on Sunday the preacher could sense that we as the laity were just coming to meeting to relax, and could see no input, you can imagine how he would feel.

Brethren and sisters, if we truly enjoy something we will do all we can to keep it going. I realize The Pilgrim isn't ready to die, but when I see there are very few participating we can see the lukewarm signal. I know your help is greatly appreciated. All of you have thoughts and experiences that could encourage us along. Let's share with one another by writing them down. I have tried to encourage some to help in this small way. I hear some say "That is for someone else." or they don't think they should be forced into it. I agree we don't want to force anyone to anything. If Noah would have told God, "This is for someone else," the ark wouldn't have been built. We can't say that he was forced to build it either. Noah willingly started, and God told him how to proceed. He probably bent some nails and cut boards too short, but that didn't discourage him. The building was completed. We have a

dear brother, Ernest Wagner, who is confined in bed. To communicate with others he has to write on paper. He could say that he doesn't have anything to offer, but look at the many good thoughts he has written. I believe if I were in his condition, I would probably say "That is for someone else."

Let's each "Be watchful and strengthen the things which remain." If we all do our part I am sure there won't be a lack of material to print. You will bend some nails and cut some boards too short, but remember Noah; just keep on building. Likewise let's continue to go forward and help with God's work.

—Everett & Nancy Oyler
New Paris, Indiana

BAPTISM, THE PURPOSE

Baptism is a New Testament institution for all penitent believers seeking salvation. It is an act of obedience, through which one enters Christ, for Paul says that "so many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6:3) This makes it clear that the penitent believer gets into Christ by being baptized into Him. The same principle is affirmed in Galatians 3:27, where we read: "For as many of you as have been baptized into Christ have put on Christ."

From this we may learn that baptism is the visible, initiatory rite of the church. It is not the sign of the initiation but the imitation ceremony itself. It is not the outward sign of an inward initiation, but the visible act of the initiation. In fact, it is the outward part of the initiation process. In this process there is an outward as well as an inward part, and baptism has been made the outward part. It is not an outward sign that the inward change of being born again has already taken place, but it is the external part of the act. Baptism may be an evidence of the inward change, made necessary for an entrance into the kingdom, but can not be a sign of an entrance that has already

taken place. The work of grace in the heart,—faith, repentance, confession, regeneration and baptism—may be regarded as parts of the process that makes one a new creature in Christ Jesus. They are parts of the process that consummates true conversion. In this process baptism is the visible part, and belongs to the process, as much so as faith or repentance. We have no more right to eliminate baptism than we have to exclude any other part of the divine process.

Baptism is not only the divinely-appointed initiatory rite of the church, but Peter, when instructing the penitent believers on the Day of Pentecost, gave them to understand that the rite, when preceded by faith and repentance, is "for the remission of sins" (Acts 2:38). Saul, having shown evidence of faith and repentance, was told by Ananias to "arise, and be baptized, and wash away thy sins." (Acts 22:16) These two citations show clearly that the initiatory rite figured in the remission of sins, not because there is merit in the service, but because God demands it, and promises a blessing on condition of its performance.

—by J. H. Moore

Selected by Melvin Coning

"DAN AND THE CATS"

Listen! my children and hear a rhyme
About a man of God in olden time.
He prayed to his God day and night;
He prayed to his God with all his might.

The king of the country, our hero's boss,
Promoted him. That made wicked men cross.
They plotted and planned, plotted and schemed,
But couldn't find fault with him, it seemed.

The bad men said we'll fix him by law.
He prays to God, that's his only flaw.
We'll make a law; we'll make praying a crime.
If he prays again, it'll be the last time.

So they caught him, of course, praying again.
And threw him at once in the lions's den.
The angel of God was sent to keep
Daniel from harm—he had a good sleep.

The king took him out of the lion's den
And put in instead those wicked men.
The cats then had a very good dinner.
They dined on many a sly sinner.

Let's be like Daniel, bow our heads and pray;
Don't worry about what others may say;
If we are on God's side and He on ours,
We have within us magnificent powers.

Magnificent powers we often don't see.
Wonderful powers for you, you and me.
Prayer keeps us from being misled by sin.
Or being tempted by wicked men.

Don't let the children you might see at school
Tell you that anyone who prays is a fool.
The fool is really those who never pray
Like Mommy and Daddy do, day after day.

—Keith Hootman Salida, California

To all our dear Friends,

First we want to thank God for His gift of love in giving His Son that we might have eternal life. We also thank Him for all that He has done for us all our life and especially for His care for us during our time of illness.

We want to thank all of our dear friends for the many cards, letters, phone calls, visits and the prayers that have been said in our behalf.

We especially appreciate the financial aid that was so generously given to us. It is really appreciated.

We love all of you, and may the Lord bless all of you for your kindness and generosity.

In Christian love,
Alex and Lois Shirk

HISTORICAL

HOW THE YEARLY MEETINGS WERE HELD

That they were at first held in the most simple manner, even as our ordinary council meetings have been held up to our own times, is evident from all the testimony we could gather. Brethren met on Friday morning before Pentecost, and opened as usual by singing, exhortation, prayer, and, perhaps reading the Scriptures. Having met in the fear of the Lord, and invited Him to preside over the meeting, and prayed for the Holy Spirit to guide and direct all hearts, they considered the meeting ready for business. Cases were presented and decided, questions asked and answered, all by word of mouth, as in ordinary council meetings; there was no clerk chosen nor minute taken and hence it is that our records are so meagre for the first twenty-five or thirty yearly Pentecostal meetings. When any important case or cases had been presented, it was answered afterward by letter to the church or churches that had presented them. Of these manuscript letters a goodly number yet extant have been collected with great care, and are embodied in this present work.

FIRST CHANGE

When in course of time it came to pass, that among many questions also improper ones were asked in the presence not only of a great number of brethren and sisters, but also of strangers, it was counseled and concluded, that five, seven or more of the oldest ministers should, after opening the meeting, retire to a private place, where those who had questions to ask, or cases to present might present them; while at the same time younger ministers might exercise themselves in preaching, and edify the people. This order prevailed up to our own time, as many elder brethren can testify as well as the writer. Some few of those questions were privately answered, others were answered by letter to the church concerned, and only questions of general interest were reserved for public discussion. There were some advantages, and some disadvantages in this change, and

it is hard to tell on which side was the preponderance. Before the change we believe, the council consumed but one day (Friday) in most cases; on Saturday was public worship during the day, and in the evening love feast, and on Lord's day (Pentecost) morning solemn worship, at the close of which the whole meeting was considered ended, and the people departed to their own homes about noon. Upon the whole this first change worked well, and was a judicious one. It seems to have given general satisfaction to the church for a great number of years even up to A.D. 1830 and 1831, where the writer was an eye and ear witness. To his certain knowledge, this improved yet simple manner of holding our yearly meetings still prevailed. Thus far no change or extension in the time has taken place. The meeting commenced Friday morning, and broke up on Lord's day noon. We will try to set before our readers a simple description of what we witnessed at those two first Y. M.'s we ever attended among, perhaps, more than thirty such meetings at which we were present within thirty-six years past.

On Friday morning at an early hour meeting commenced as usual. When worship was over, one of the oldest brethren made a brief statement, according to which it became the duty of the elders of the church where the Y. M. was held, to nominate those brethren who should receive the messages, etc. and conduct the business of the meeting. This nominating was done simply thus: the brother stepped up to what may be called the ministers' table, and with a sweep of his hand pointed out those seated behind that table as his and the church's choice, without naming them, and told them to follow him to a private place. When these arose in order to retire, some one mentioned that during their absence the congregation might be edified by preaching, which was done by those younger ministers, who felt disposed or were called upon to do so, one by one, until the elder brethren returned to the congregation, and business meeting was commenced, and continued, if necessary, till Saturday noon. Then, after dinner, public worship began again, and in the evening the great love feast and

communion was held, and on Lord's day morning (Pentecost) the solemn worship of God commenced at an early hour, and continued till noon, when the great congregation was dismissed, and dispersed after partaking of some refreshments. Thus the ordinary time consumed by those meetings had been only two days and a half, and if the brethren had continued in this way, many of the present difficulties and objections would have been entirely obviated. But we must close our remarks, as the many smaller and greater changes attempted afterward will be stated in the following extracts of private notes and of ordinary minutes of Y. M. Suffice it to say here, that already in 1830 and 1831 there was some talk about extending the meeting to Monday noon, in order that the Sabbath should not be desecrated by the breaking up and dispersing so large a congregation. This may seem but a small matter, but when we reflect, that adding one day, together with the care, labor and expense of providing for a multitude, making two-fifths more time, and adding another day, almost doubled the previous amount, we will agree that it became eventually a great matter indeed.

—By Elder Henry Kurtz

From Brethren's Encyclopedia

compiled by O. C. Cripe 1922

BIRTHS

COVER - A daughter, Heather Marie, born May 23 to Jerry and Martha Cover of Tuolumne, California.

ROYER - A daughter, Orpha Elaine. born June 9 to Tom and Rebecca Royer of Goshen, Indiana.

MARRIAGE

CULP—NEFF - John Culp and Cynthia Neff were married May 31 at Goshen, Indiana.

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KEEPING HIS COMMANDMENTS

It was no doubt one of Christ's most disappointing moments. He had spent three years of close communion and fellowship with twelve chosen men whom He called apostles, and in whom He was preparing to establish His Church. The last evening He shared with them in that upper room, Judas revealed himself. Jesus knew the other eleven were going to forsake Him that night also. Things didn't look good. Humanly speaking, Christ could have given up on man. But in His sorrow and disappointment, He uttered these beautiful words, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (St. John 13:34-35)

We believe God has a people today because this command has become a reality in the lives of those that truly believe in Him and the salvation He has brought. It demands more sacrifice than that of loving our neighbor as ourselves because of our relationship with one another. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10)

The joy and fulfillment of Christianity is in true fellowship. This is true in marriage and in the home and family. When this is the testimony of marriage and the home, it will be a reality in the church.

There is no power or enemy that can divide a people that are obedient to this command.

We also admit love demands discipline when personal sin is involved. Only if the love Christ has for us is flowing from heart to heart, can we be of any help to our brother in overcoming sin. It may even call for separation in some form; (II Thess. 3:14-15) but never division, where bitterness and guile will take it's roots for generations. (Gal. 5:15)

"And this commandment have we from him, That he who loveth God love his brother also." (I John 4:21)

—Kenneth Martin
Nappanee, Indiana

FOR YOUTH

ACCEPTABLE ATTITUDES II

If we believe, and we certainly do, that a great God, mighty, and Supreme Ruler of all, created a world, called it good, and then placed human inhabitants in it, do we really think He's pleased when He sees us sad, discouraged, and depressed? Didn't He place us here for His honor and glory? Why should we live in a muddle? That certainly wasn't God's purpose for us. He even sent His Son as a ransom for our sins, for sin demanded death. Did He do it to have the human race continue on outside of true joy and peace? Oh no! So much love was shown in the life of Christ, let's not let it be wasted on us. God loves us; cares about us, because He created us. Let's not forget that our purpose for this brief span of years on this earth is not to be sad or gloomy, but to honor our heavenly Father, to glorify our Creator, and to further the cause of Christ!

—Jolene Huffman
Dayton, Ohio

MISJUDGMENT

If you have an enemy, a grievance or a grudge. Think before you cast a stone. It's easy to misjudge. You may be mistaken in the view that you have had. Folks are queer, but oftentimes you find they're not so bad...when you get to understand what's hidden underneath, something hurting inwardly that makes them show their teeth: bitter disappointments, fear, remorse and secret pain; loneliness, a broken heart, fatigue and nervous strain.

Try to get at this and make them smile instead of frown. Get behind the barriers and try to break them down. Many people hide their better selves behind a wall. Don't judge them in haste...or better still, don't judge at all.

—From the Blackboard Bulletin
Selected by Nancy Oyler

CHILDRENS PAGE: WAS DAVID LUCKY?

How many times have you heard someone say, "You sure were lucky"? Do you believe in luck? The dictionary says, "Luck is something arrived at by chance." The Bible says, "All things work together for good to them that love the Lord."

As we recall the story of David and Goliath, let's see if there is any luck detected. David was sad when he learned all the Israelite army were afraid of Goliath. He told King Saul he would fight against this giant. Saul told David, "You are but a youth, and Goliath has been taught to fight from his youth." David told Saul how a lion and bear took a lamb from his father's flock. He smote the beast and saved the lamb. God had delivered him from the paw of the lion and bear, and God would deliver him from this Philistine.

You can imagine the surprise when Goliath saw this young boy come up the path with only his staff and sling. In anger he said, "Am I a dog that this boy is coming to chase me with a stick?" Goliath told David he would feed his flesh to the birds. David's reply was "The battle is the Lord's and he will deliver you into our hands."

I can picture David slowly picking up a few stones for his sling. Goliath was so astonished, he didn't realize what David was doing. God directed the stone to sink into the giant's skull, killing him. When the Philistines saw their hero was dead, they fled in fear. How thankful we can be our "Hero" has conquered death.

Next time we hear of an accident, let's not say how lucky they were. But remember God is still watching over His children. We do not grow up to be men and women by luck.

—Everett Oyler

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson

THAT I MAY KNOW HIM

"Isn't it great to know the Lord!" As I gave a customer his change, he left with these words. What a good expression of appreciation of our relationship to our Heavenly Father! I have been thinking of this statement since I heard it and wondering how many Christians can say this sincerely. Is it really true that we "know" the Lord, and what does it mean?

It seemed to be a goal, a supreme desire, in Paul (expressed in Philippians 3) to win Christ, to be found in Him, and to know Him. Paul wanted to know Christ but to know also the "power of His resurrection" and the "fellowship of His sufferings."

These two last features of our knowing Christ are significant because we can know people in different ways, and I believe we can know God in different ways.

For instance, we know our President, not personally, but as a national leader. We know men of history in a different way. We have only slight knowledge of some of our friends, but we know our family members well.

The man with an unclean spirit in Mark 1:24 said, "I know thee who thou art the Holy One of God." Another time an evil spirit answered those who tried to cast him out: "Jesus I know and Paul I know, but who are ye?" We want to know God better than they did. Then there are those whom John speaks of who say, "I know him," but do not keep His commandments. John says they are liars. We want to really know God; not just say we do.

What does it mean to really know Him? This is vital because Jesus says that "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." If it is "life eternal" to know God and His Son Jesus Christ, then we are dead until we do know Him. When we become acquainted with God and He calls us as His children, then we are born again and have new life. We can then come to know Him better as we live in His service.

We find that when we know God and have been given life it becomes an exclusive relationship. We can have only one Lord. We understand this when we see the husband-wife relationship. In Old Testament times men often had more than one wife and were also allowed to divorce in certain cases. But it seems this was "for the hardness of their hearts." It was not because God wanted it that way. And a woman was never allowed to have more than one living husband. A woman was bound by the law to her husband as long as he lived. Paul uses this in Romans 7:1-4. He says we have become "dead to the law by the body of Christ that (we) should be married to another, even to him who is raised from the dead."

And so to know God means that we become exclusively His. Jesus said, "No man can serve two masters." John writes "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." When we begin to love the world and its attractions, its entertainments and its values, we are like an unfaithful servant or an unfaithful wife.

Recently a young lady left her husband and her family, became involved in drugs, drunkenness, and immoral behavior. Early one morning as she was driving home from the bar, she struck and killed two young boys who were walking along the road. What a picture of sin and its tragic result! James says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (James 1:14,15) We tend to look at an extreme incident like this and nod our heads in the knowledge that this certainly is loving the world. But in many less violent ways, we too can become involved with the world.

Where are our affections? Who and what do we really know best? How does our knowledge of God's Word compare with our knowledge of sports heroes or political figures? What thrills us most? How do we spend most of our time? The answers to these questions will help us understand how well we know God.

John writes much about "knowing" because he evidently

knew some who claimed to know much but really knew very little about God. He writes, "We are of God: he that knoweth God heareth us..." (I John 4:6) He also writes, "And hereby we do know that we know him, if we keep his commandments." (I John 2:3)

From my own experience I find it is easy to drift into carelessness. It is easy to let the things of this world grow too important to us. Then we cry for mercy and for a closer walk with Him. And then we learn a little more about God as we feel His loving pardon and also His words of rebuke: "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Are we like Paul desiring to know Jesus and the power of His resurrection and the fellowship of His sufferings? Do we wish to suffer with Him so that we may identify fully with Him? "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Philippians 1:29) I don't know about you readers, but I have to be ashamed when I realize how little I have really suffered for His sake compared to many of the past ages. If we live Godly lives there will be persecution and suffering.

May we come to know our Lord better and better. If we cannot truthfully say it yet; then let us pray for grace and discernment and a close walk with God so that we can say, "Isn't it great to know the Lord!" —L.C.

"This world is too much with us!"

How dear its petty joys!

How oft we barter heaven's peace

For its alloys.

While Christ stands waiting at our sides

Our panting souls to bless

We worry over trifles

So small and meaningless.

He sees us shun His priceless gift,

And sadly weeps again,

"How oft would I have gathered thee

Jerusalem...Jerusalem..."

—Margaret Fenner Toews

SELECTED THOUGHTS

The word without the Spirit is mere legalism. The "spirit" without the Holy Scriptures is mere emotionalism.

Sin

While many God fearing men of old,
Preached a Gospel strong and bold;
Vehemently condemned a thing called sin;
Described what it was, without and within.
Today many condone things once deemed wrong;
They say old time preaching was much too strong.
If the christian masses condone things of evil
and gall,
The day may come when, in man's eyes, there is no
evil at all.

What Is Evil?

With today's permissive "evil is in the eye of the beholder,"
The "warmth" of the Bible is getting colder and colder.
It seems like nothing is "really wrong" in this day,
Just so everyone's smiling, really happy and gay.
If you go along with this idea, read, think, and recall,
The admonitions given by James, John, Peter, and Paul.

If our conduct is not important, why is the largest part of Scripture concerned with it?

There is more space given to avoiding false teaching in Holy Scripture than to the most vital subject of salvation.

If the modern thinking that all religions can finally reach God is true the early church disciples have all died in vain.

Salvation is of God through the blood of Jesus Christ. It is worked out not by OUR WORKS but by obedience to the leading of the Holy Spirit.

—James M. Hite Palmyra, Pennsylvania

LOVE: THE GREATEST THING IN THE WORLD

Everyone has asked himself the great question of antiquity as of the modern world: What is the summum bonum—the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet.

We have been accustomed to be told that the greatest thing in the religious world is faith. The great word has been the keynote for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. In the 13th chapter of I Corinthians, Paul takes us to Christianity at its source; and there we see, "The greatest of these is love."

It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting, he deliberately contrasts them, "Now abideth faith, hope, love," and without a moment's hesitation the decision falls, "The greatest of these is love."

And it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the Corinthians peculiar in singling out love as the summum bonum. The master-pieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." Above all things. And John goes farther, "God is love."

You remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working the passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them.

Christ came and said, "I will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking about them. If you love, you will unconsciously fulfill the whole law."

You can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before me." If a man love God, you will not require to tell him that. Love is the fulfilling of that law. "Take not his name in vain." Would he ever dream of taking His name in vain if he loved Him? "Remember the Sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfill all these laws regarding God.

And so, if he loved man, you would never think of telling him to honor his father and mother. He could not do anything else. It would be preposterous to tell him not to kill. You could only insult him if you suggested that he should not steal—how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved him it would be the last thing he would do. And you would never dream of urging him not to covet what his neighbors had. He would rather they possessed it than himself. In this way "love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Now Paul has learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the summum bonum.

THE CONTRAST

Paul begins by contrasting love with other things that men in those days thought much of. I shall not attempt to go over these things in detail. Their inferiority is already obvious.

He contrasts it with eloquence. And what a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds! Paul says, "If I speak with the tongues of men and of

angels, and have not love, I am become sounding brass, or a tinkling cymbal." We all know why. We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness, of eloquence behind which lies no love.

He contrast it with prophecy. He contrasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Why is love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part.

Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is love. Hence faith, the means, is in order to love, the end. Love, therefore, obviously is greater than faith. "If I have all faith, so as to remove mountains, but have not love, I am nothing."

It is greater than charity, again, because the whole is greater than a part. Charity is only a little bit of love, one of the innumerable avenues of love, and there may even be, and there is, a great deal of charity without love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap—too cheap for us, and often too dear for the beggar. If we really loved him we would either do more for him, or less. Hence, "If I bestow all my goods to feed the poor, but have not love it profiteth me nothing."

Then Paul contrasts it with sacrifice and martyrdom: "If I give my body to be burned, but have not love, it profiteth me nothing." Missionaries can take nothing greater to the heathen world than the impress and reflection of the love of God upon their own character. That is the universal language. It will take them years to speak in Chinese, or in the dialects of India, From the day they land, that language of love, under-

stood by all, will be pouring forth its unconscious eloquence.

It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great Lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart. They knew that it was love, although he spoke no word.

Take into your sphere of labor, where you also mean to lay down your life, that simple charm, and your life-work must succeed. You can take nothing greater, you need take nothing less. You may take every accomplishment; you may be braced for every sacrifice; but if you give your body to be burned, and have not love, it will profit you and the cause of Christ nothing.

by Henry Drummond (1851-1897)
(to be continued)

PRESSED

Pressed out of measure and pressed to all length,
Pressed so intently, it seems beyond strength,
Pressed in the body, and pressed in the soul,
Pressed in the mind till the dark surges roll,
Pressure by foes, and pressure by friends,
Pressure on Pressure till life nearly ends.

Pressed into knowing no helper but God,
Pressed into loving the staff and the rod,
Pressed into liberty where nothing clings,
Pressed into faith for impossible things,
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

—Selected

HISTORICAL

For a new "Historical" series we would like to give brief attention to some of the "Apostolic Fathers" who were leaders in the early centuries of the Church. We hope to print samples of the writings they have left for it is by their writings that we know them.

Our first subject is Clement. He is believed to be the fellowlabourer of Paul mentioned in Philippians 4:3. We will reprint part of his Epistle to the Corinthians. He does not use his own name but rather writes as from the Church at Rome. Notice his reference to Paul's experiences not told in the Scriptures. The date of the epistle is either A.D. 68 or possibly about 100 at the close of one of the persecutions—Nero's or Domitian's. Clement was a Gentile—a Roman. He was one of the leaders of the Church at Rome and lived possibly from A.D. 30 to A.D. 100. His association with Paul in Philippi was possibly about A.D. 57. —L.C.

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

CHAPTER 1—THE SALUTATION. PRAISE OF THE CORINTHIANS BEFORE THE BREAKING FORTH OF SCHISM AMONG THEM.

The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established...

CHAPTER 3—THE SAD STATE OF THE CORINTHIAN CHURCH AFTER SEDITION AROSE IN IT FROM ENVY AND EMULATION.

Every kind of honour and hapiness was bestowed upon you, and then was fulfilled that which is written, "My beloved did eat and drink, and was enlarged and became fat, and kicked," Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.

CHAPTER 4—MANY EVILS HAVE ALREADY FLOWED FROM THIS SOURCE IN ANCIENT TIMES.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is thy countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field." And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. Envy made Joseph be persecuted unto death, and, and to come into bondage. Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when

he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?" On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.

CHAPTER 5—NO LESS EVILS HAVE ARISEN FROM THE SAME SOURCE IN THE MOST RECENT TIMES. THE MARTYRDOM OF PETER AND PAUL.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy, the greatest and most righteous pillars (of the Church) have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world and went into the holy place, having proved himself a striking example of patience.

MY PRAYER

Lord Jesus, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than even the sweetest earthly tie

—Selected by Susie Wagner

KEEPING HIS COMMANDMENTS

After Jesus had pronounced a blessing upon men that would exercise in His loving attributes, and stated that this is the power that is preserving the earth, He said, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

This is a command that we are all personally responsible for, at least in part. It is also our personal responsibility to provoke one another to love and good works.

Good works that are acceptable to God, are only works that would honor and glorify our heavenly Father. What we mean by this is that our motive in good works is only to glorify God, and not bring honor to ourselves. As the apostle Paul said, if we had the ability to accomplish all things and had not charity it would profit us nothing.

The command is that good works are to be visible at all times and in all conditions. And this is the testimony, that Christ in us is victorious over the enemy of God.

The setting of our text would indicate that good works shine better and brighter in adversity. And this may be why God allows adversity to come in our lives.

Some of the good works mentioned in the Bible in adversity are: if our enemy is hungry, feed him; if he thirst, give him drink. If someone wants to take our coat, let him have our cloak also. If someone asks us to go a mile, go with him twain. If someone smites us on the right cheek, turn to him the other also. Bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you. "Whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (I Peter 2:12)

The Bible also speaks of good works in everyday life. Philipians 2:4: "Look not every man on his own things, but every man also on the things of others." Titus 3:8: "This is a faithful saying, and these things I will

that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:14: "And let ours also learn to maintain good works for necesssry uses, that they be not unfruitful."

The Bible also speaks about a people that profess to know God but in works deny Him. We see that good works is a Biblical absolute and that some day each man and woman that has ever lived has to give an account of himself, and be judged according to the deeds done in the body.

May we that claim to know God, be a pattern of good works, being redeemed from all iniquity and purified unto God, a peculiar people, zealous of good works.

—Kenneth Martin
Nappanee, Indiana

MEDITATIONS

REST AND SLEEP

If I understand the Scriptures correctly, rest is better for our souls, and sleep is more necessary for our natural bodies. Jesus told us to come and learn of Him, and we would find rest for our souls. Apostle Paul said not to sleep as do others. The Scriptures tell us the sleep of a laboring man is sweet. All of us know how pleasant it is to lie down and sleep after a hard day's work. Of course our brains need sleep and rest too, but we don't get it unless we exercise them in good thinking.

PEACE

When Jesus came to His disciples after His resurrection, He offered them peace with Him, God, and each other. He could do this because He had offered Himself as the Lamb of God to atone for the sins that separated us from God. In the new creation we are told the redeemed shall delight themselves in the abundance of peace. Hebrews 12:14, "Follow peace with all men, and holiness, without which, no man shall see the Lord."

—Ernest Wagner

FOR YOUTH

MIRACLES

A group of young boys and girls meet at the church yard. They mow the yard, do the trimming, and clean the church house. Then they enjoy several games of volleyball at someone's home followed by refreshments.

What's so miraculous about that? They do it 'most every week.

The definition we usually think of for the word miracle is: "An event in the natural world, but out of its established order, possible only by divine power." That is one definition for miracle, but miracle also means, "Any wonderful or amazing thing, fact, or event." In light of this definition, let's look at the first paragraph again. Now, isn't it a miracle that...

1. we have young boys and girls?
2. they are willing to care for church property?
3. they have the health for vigorous games?
4. they have good food and good times to share?
5. these boys and girls are Christ's followers?

To you boys and girls: we thank God for you and pray that you will continue to be "followers of God as dear children." (Ephesians 5:1)

To all of us: Let's not become calloused to the many miracles in our lives. We have so much, don't we?!

—Elva Royer
Goshen, Indiana

Lo! what a pleasing sight
When young folks serve the Lord;
The old rejoice; the Church is blessed;
They praise with one accord.

A miracle indeed,
Though common to our view;
Keep on, dear youth; sow the good seed;
The Church again renew. —L.C.

CHILDREN'S PAGE

TWO BOYS WITH A PROBLEM

A dear friend of ours told me a story of two boys with a problem. She went to school to visit in her son's room. Like all children, he took her to his desk and what a mess! Everything was in a real tumble. Mother looked across at the boy's desk next to her son's and said to her son, "Why can't you keep your desk neat like his?"

To this remark her son replied, "But Mother, he won't even loan anyone a pencil!" Both boys had a problem. Can you guess what they were? The one boy had a problem being untidy and careless while the other boy was selfish.

The Lord made all kinds of people but in one way He made us all alike. We all are born with some good traits and some bad traits. For all of our good traits we often have a bad trait to go with it. If we can get our work done quickly, we often tend to be a little careless and untidy. If we are neat and tidy, we often tend to be selfish. We don't want to lend others our things because they may not be careful with them.

The lesson we need to learn from this is that God made us each different, but we each have some good qualities and some bad ones. Our job is to find our own bad ones, and improve. "Even a child is known by his doings, whether his work be pure, and whether it be right." (Proverbs 20:11)

—Nancy Oyler
New Paris, Indiana

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

MY FATHER PLANNED IT ALL

What though the way be lonely
And dark the shadows fall;
I know wherever it leadeth,
My Father planned it all.

There may be sunshine tomorrow,
Shadows may break and flee;
'Twill be the way He chooses,
The Father's plan for me.

He guides my faltering footsteps
Along the weary way,
For well He knows the pathway
Will lead to endless day.

A day of light and gladness
On which no shade will fall:
'Tis this at last awaits me—
My Father planned it all.

CHORUS: I sing through the shade and the sunshine,
I'll trust Him whatever befall;
I sing for I cannot be silent—
My Father planned it all.

—H. H. Pierson

Selected by Rosanna Cover

ROOTED IN CHRIST

Clinging to the side of a mountain of rocks near Camp Lake in the wilderness area of the Sierra Nevada Mountains stands a stubby Lodgepole pine. It stands alone on a ledge of rock about three feet wide, exposed to all the abuse of wind, rain, and deep, drifting snow. About ten feet away on the ledge, a gnarled, bark-covered section of sturdy root is exposed. This root provided the answer to the question of how this tree could stay on its rocky perch and remain vigorous and healthy. It was well rooted against the storms that would have destroyed it otherwise.

Roots serve several vital purposes to the tree. They hold the tree to the ground so it is not moved about and cut off from its source of nourishment. They also gather and transport the water and minerals from the soil to the various parts of the tree. If the root system is poor or diseased, the tree suffers. A healthy tree usually has a large, vigorous root system.

Christians also have roots. We sometimes tell people that our roots are in Europe where our recent ancestors lived. However, ancestral roots are not necessarily Christian roots. We are to be rooted in Christ. Colossians 2:6 & 7 says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." What a beautiful picture of Jesus as the very supply of the water of life to the Christian! We can praise God if our ancestors were rooted in Christ, and if our earthly heritage encouraged and promoted holiness and Christian virtues.

The Christian Church is like a well-rooted tree. Without its roots in Jesus Christ, the Church would long ago have been destroyed. Jesus declared that He would build His Church "on this rock" and "the gates

of hell shall not prevail against it." How foolish for any adversary to try to uproot a work established by the God of Heaven! And yet Satan tries by means of the storms of sin, deception, persecution, and conflict to destroy this Church of Jesus Christ.

Since we know that this work of God will succeed no matter what is thrown in the way, then the question arises: "Will we be part of it?" This is why our roots in Christ are so important.

The Scripture in Colossians begins, "As ye have therefore received Christ Jesus the Lord, so walk ye in him..." How did we receive the Lord? Wholeheartedly? Joyfully? With relief at the thought of forgiveness? Probably we received Him with all these feelings. Are we walking this way? The world and Satan would take these fresh joys from us and dull our zeal for our Lord. But we are to walk faithfully. Our conduct is to show the same wholeheartedness as did our conversion. Isaac Watts wrote:

So let our lips and lives express

The holy gospel we profess.

The next part of the Colossians passage says: "Rooted and built up in him, and stablished in the faith." It takes heavy equipment and great power to uproot a tree. Roots are intertwined and fastened to the soil in such a way as to almost be one unit with the earth. If we are this way in Christ no power can separate us from Him. The roots usually don't show. They do their work in the dark and hidden from view. But that which is "built up" is the visible part. A soul or life fastened in Christ and visible to the world is a real testimony. This is the way we are "stablished in the faith."

"...As ye have been taught..." How important it is to be taught—to be open enough to be taught, especially in our youth. School begins again soon. The state says that each child must be taught in some way. They think it is essential for this life in our modern society. How much more essential it is to be taught in the ways of God! More and more, Christian teaching in home, church, and school emerge in my

thinking as the answer to the deceptions and temptations of our time. It has always been vital, but it is even more vital in a world that is attempting to simply bypass God in its basic philosophy.

"...Abounding therein with thanksgiving." When we see the true picture of our needs and God's grace, thanksgiving will be the result. We occasionally hear a person speak of having been made to attend church as a child. This was resented in many cases. There evidently have been enough of these experiences to somehow give out the idea that church is a duty and not a privilege. Something is wrong here. I suspect that the fault lies in the way the parents made the children attend church. It must not have appeared to the parents as a privilege. How great is the responsibility of each one to appreciate God, His grace, His Son, His salvation to us. Job said, "I have esteemed the words of his mouth more than my necessary food." How is that for appreciation!

Being rooted in Christ—being established—abounding—being thankful—all this is possible and essential for the child of God. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season..." —L.C.

MY TRIP TO HAITI

My first experience in Haiti was walking out of the airport into a crowd of people. They all wanted to carry our luggage or get a taxi for us in return for money. Some just asked us to give them money.

After about a half hour of that we were glad to see Edward Weaver's smiling face. After a three hour taxi ride we arrived at the mission.

Saturday we walked up a mountain path for two hours to reach a small church. Edward held a Bible study for about twenty people there. Afterwards we went to the house of one of the men for tea and bread. In the afternoon we started on our project of repairing another church foundation.

Sunday we attended services at a small town close

by, The church house was full of natives (probably several hundred) who seemed to be enthused. The service was all in Creole, preached by native pastors. But we enjoyed watching, and listening to some beautiful singing. Sunday evening Edward held a small Bible study at the mission where we stayed.

Monday, Tuesday, and Wednedday we worked on the church building. It was about five miles from where we stayed; with the ocean on one side and mountains on the other. The foundation of the church was cracking and the cement blocks on the ends were separating from the rest of the building. We had to dig down underneath the foundation and reinforce the corners with steel rods. Then we formed up the corners and poured cement down underneath the old foundation and up around the corners. It was hot and hard work but with all the help, we finished by Wednesday evening. The crew included six men from here, four native men who helped dig for \$3 a day, and eight women who supplied the water from a spring one half mile away by carrying five gallon bucketfuls on their heads for \$2 a day, and a man from another mission who brought a portable cement mixer.

In the evenings we would visit with the boys that lived close to the mission. We played soccer and volleyball with them a couple times. They always wanted us to give them money or something to eat or wear.

Thursday morning we went on a two hour drive to visit my cousin, Lamar Myers, and his family at another mission. They were getting ready for their annual conference and were expecting 8,000 people to attend.

After visiting and taking a small tour of the area, we headed back to the Mission and packed up and then headed for Port-au-Prince where we did some sight-seeing and bargained for some souvenirs.

We stayed in Port-au-Prince that night at a mission and Friday morning they took us to the airport.

The most impressive thing to me about Haiti was the people. There were people everywhere, and their

lifestyle is very primitive. Most live in stick huts with dirt floors, eat bread and beans, and travel on foot. But most of them appear to be contented. One of the hardest parts was not being able to communicate with them very well.

The mission work there is very large and does much for the people, but appeared to be a big challenge.

I came back with much to think about, and a feeling of time well spent.

—Jonathan Martin
Nappanee, Indiana

MEDITATIONS

RESPONSIBILITY

When we pray and ask help from the Lord, we need to ask ourselves how well we are using the talents He has given us. To whom much is given much is required. So we need to be willing to make full use of what we may desire of the Lord. The Lord gives what He knows we can use.

DIVERSITY

We are a complex creation. We all need fellowship and kind, loving help of our brethren at times. We also need quiet times to reflect and examine ourselves. The word is like a mirror for us to look into and see what manner of persons we are. We are forgetful and easily distracted. We need to look in it often.

MINISTERING SPIRITS

Hebrews 12:22: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

Hebrews 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In Luke 7, the centurion believed Jesus could heal his servant by commanding spirits to heal him without coming to his home. Jesus commended his great faith. God is close to everyone. Jesus said not one sparrow is forgotten. And that we are of more value than many sparrows.

—Ernest Wagoner

LOVE: THE GREATEST THING IN THE WORLD
(Continued from last issue)

THE ANALYSIS

After contrasting love with these things, Paul, in three very short verses, gives us an amazing analysis of what this supreme thing is.

I ask you to look at it. It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, blue, yellow, violet, orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements.

In these few words we have what one might call the spectrum of love, the analysis of love. Will you observe what its elements are? Will you notice that they are things which can be practiced by every man in every place in life; and how, by multitude of small things and ordinary virtues, the supreme thing, the summum bonum, is made up?

The spectrum of love has nine ingredients:

Patience.....	Love suffereth long.
Kindness.....	And is kind.
Generosity.....	Love envieth not.
Humility.....	Love vaunteth not itself, is not puffed up.
Courtesy.....	Doth not behave itself unseemly.
Unselfishness.....	Seeketh not its own.
Good temper.....	Is not provoked.
Guilelessness.....	Taketh not account of evil
Sincerity.....	Rejoiceth not in unright- eousness, but rejoiceth in the truth.

Patience, kindness, generosity, humility, courtesy, unselfishness, sincerity—these make up the supreme

gift, the stature of the perfect man,

You will observe that all are in relation to men, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.

Patience. This is the normal attitude of love; love passive, love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For love understands, and therefore waits.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says someone, "a man can do for his Heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love. "Love is success, love is happiness, love is life. "Love," I say with Browning, "is energy of life."

For life, with all its yields of joy or woe
And hope and fear,
Is just our chance o' the prize of learning love,—
How love might be, hath been indeed, and is.

Where love is, God is. He that dwelleth in love dwelleth in God. God is love. Therefore love. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between trying to please and giving pleasure. Give pleasure. Lose no chance of giving pleasure; for that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

Generosity: "Love envieth not." This is love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against unchristian feeling! That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not."

Humility. And then, after having learned all that, you have to learn this further thing, humility—to put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."

Humility—love hiding.

Courtesy. The fifth ingredient is a somewhat strange one to find in this summum bonum: courtesy. This is love in society, love in relation to etiquette. "Love does not behave itself unseemly."

Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love.

Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. They simply cannot do it. Carlisle said of Robert Burns that there was no truer gentleman in Europe than the ploughman poet. It was because he loved everything—the mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society and enter courts and palaces from his little cottage on the banks of the Ayr.

You know the meaning of the word "gentleman." It means a gentle man—a man who does things gently, with love. This is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungente, and ungentlemanly thing. The ungente soul, the inconsiderate, unsympathetic nature, cannot do anything else. "Love doth not behave itself unseemly."

—Henry Drummond
(to be continued)

Henry Drummond (1851-1897) was a Scottish clergyman, evangelist, and author. He lectured on natural history and science at Free Church College in Glasgow but is best remembered for his book The Greatest Thing in the World.

A child who learns to get along well at home with parents and brothers and sisters is prepared for marriage and for life much better than the one who is ill-tempered, and who then finds support and companionship among friends outside the home. —Selected

HISTORICAL

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS (cont.)

CHAPTER 21—LET US OBEY GOD, AND NOT THE AUTHORS OF SEDITION.

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. (For thus it must be) unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For (the Scripture) saith in a certain place, "The Spirit of the Lord is a candle searching the secret parts of the belly." Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than (offend) God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; let us honour the aged among us; let us train up the young men in the fear of God; let us direct our wives to that habit of purity (in all their conduct); let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner of speaking; let them display their love, not by preferring one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of how great avail humility is with God—how much the spirit of pure affection can prevail with Him—how excellent and great His fear is, and how it saves all those who walk in it with a pure mind. For He is a Searcher of the thoughts and desires (of the heart): His breath is in us; and when He pleases, He will take it away.

CHAPTER 44—THE ORDINANCES OF THE APOSTLES, THAT THERE MIGHT BE NO CONTENTION RESPECTING THE PRIESTLY OFFICE.

Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore,

inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those (ministers) already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure (from this world); for they have no fear lest any one deprive them of the place now appointed them. But we see that ye have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour.

CHAPTER 54—HE WHO IS FULL OF LOVE WILL INCUR EVERY LOSS, THAT PEACE MAY BE RESTORED TO THE CHURCH

Who then among you is noble-minded? who compassionate? who full of love? Let him declare, "If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the presbyters set over it." He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For "the earth is the Lord's and the fulness thereof." These things they who live a godly life, that is never to be repented of, both have done and always will do.

from The Ante-Nicene Fathers
Roberts and Donaldson

No home is safe without Christ as the Head.

—Selected

KEEPING HIS COMMANDMENTS

We believe one of the most difficult commands that Jesus taught is that of overcoming evil with good. He tells us a Christian has no right to retaliate or take revenge in any form, in words or action.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloke also." (Matthew 5:38-40) "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matthew 26:52) "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord." (Romans 12:18-19)

Under the New Covenant we find no Scripture that would say it another way. Neither would the history of the church prove it otherwise. As the church in the name of Christianity at one time had control of both church and state, their goal was to bring the world to Christianity by force, and it was a total failure.

Much of Christianity today feels it their duty to make this a better world by being a part of the state, and make it their business to be part of it, or to serve if called upon. The Scriptures declare there are two kingdoms, the kingdom of God and the kingdom of this world. God is in control of both. (John 17:15-16, John 18:36, Romans 13:1-7)

The Christian should not be a problem for this world, or need to be disciplined by its laws. Only if a law of this world would conflict with the laws of God's kingdom, could we honorably receive punishment for it in God's sight. (Acts 4:18-20)

The Scriptures and also history would tell us the true Church of Jesus Christ is here today, not because of the arm of flesh, but because of the Spirit of the living God. (Matthew 16:18, Matthew 28:18-20, Hebrews 11:25-27)

Only the true Christian has the remedy for a better world. And that is that the Gospel of Jesus Christ become a reality in the hearts of men. May we declare this fearlessly, in our day, as our forefathers have in the past.

—Kenneth Martin
Nappanee, Indiana

CLEAR THE CLUTTER

Lord, clear the clutter from my mind—
Those things that bog me down,
For doubts and fears that need not be
Could rob me of Thy crown.

Oh, take the cluttered thoughts and turn
My mind to useful things
That by Thy soul-redeeming power
My spirit can take wings.

Remove the cluttered, empty things—
Those vain to think upon.
Just sweep my mind and clean it well
Till all the trash is gone.

Replace those cluttered thoughts with truth—
Rich nuggets from Thy Word—
So that my life unhindered be
In service for my Lord.

—M. Weldy
From The Christian Example

It is the heart that is right with God that is contented. No one enjoying a harmonious relationship with God the Father and Jesus Christ the Son will be miserable or morose, no matter what the circumstances may be.

—Selected

FOR YOUTH

A JUDAS KISS?

"Greet one another with an holy kiss." (II Cor. 13:12)

Many times we have been reminded that the holy kiss is a token of the love we Christians have for each other. It is our promise to our brethren and sisters that we would be willing to lay down our lives for them.

When we hear how Judas Iscariot betrayed Jesus with a kiss, we think, "I could never do that." But stop and think. Do we ever talk about someone behind his back? Is what we say helpful to him or to the person we are talking to? It usually is the opposite.

How can we, by the holy kiss, tell someone that we love them and then tell someone else a damaging story about that person? Isn't that the same as telling that person a lie?

When we feel inclined to talk about someone we should first ask ourselves some questions. Is the story completely true? Will it help someone? Would God be pleased with what we want to say? Would we want someone to say it about us?

Although sometimes we need to discuss a certain situation to learn a lesson and encourage each other to do what's right, let's be careful not to betray someone's good name. By betraying them we would also betray our Lord. Remember, Jesus said, "...Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25:40)

Let's prove our love for our brethren and sisters by not telling or readily believing questionable stories about them. If we know or have heard something about them, that bothers us, we should go to them instead of talking about them behind their backs. (Matt. 18:15)

Remember, charity "rejoiceth not in iniquity, but rejoiceth in the truth." (I Cor. 13:6)

—Anna Marie Wagner
Bradford, Ohio

CHILDREN'S PAGE

DESTROY THE INSECTS

We have several young apple trees which take a lot of care, especially this time of year. There are insects that are ready to destroy the fruit. As we spray, it always thrills me to see all the bugs fly from the tree. I am not glad they are there, but glad to see them leave. I am also aware that even though the bugs have left there are tiny eggs left on the leaves. Soon they will hatch into more fruit-destroying insects. This means constant spraying so the tree can produce good fruit.

Your parents also have tender plants in their possession that need constant care. They also have a Book that tells them what to do for each fruit-destroying insect. One of the first bugs that come to destroy that Godly plant, is that of disobedience. We are told that if we spare the rod we will spoil the plant. It is sad, but sometimes these plants resist and rebel. If these plants are not corrected they are never happy. I know we all want to be happy.

Can you guess what this plant is? The Bible says that children are from the Lord. God not only gives parents children, but also instructs us how to bring them up. I know when you are corrected, even punished, God is thrilled to see the fruit-destroying bugs fly away from our lives.

—Everett Oyler
New Paris, Indiana

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

O GOD OF MERCY! HEARKEN NOW

O God of mercy! hearken now;
Before Thy throne we humbly bow;
With heart and voice to Thee we cry,
For all on earth who suffering lie.

We seek Thee where Thou dwellest on high,
Beyond the glittering, starry sky:
We find Thee where Thou dwellest below
Beside the beds of want and woe.

Be ours the hearts and hands to bless
The sorrowing sons of wretchedness;
Send Thou the help we cannot give;
Bid dying souls arise and live.

Where poverty in pain must lie,
Where little suffering children cry,
Bid us haste forth as called by Thee,
And in Thy poor, Thyself to see.

Be Thou, O God eternal, blest,
Thy holy name on earth confessed!
Echo Thy praise from every shore
Forever and forevermore.

—E. S. Clark

FIRE!

The recent forest fire in California's Sierra Nevada Mountains, coming within two miles of our home, makes us all think soberly. In several fires that merged into one gigantic one, more acres were burned and more timber lost than in any other California fire for many years. The estimated timber lost was enough to completely rebuild the city of San Francisco. Over 139,000 acres were covered. Thousands were evacuated from their homes. Thousands were brought in from many other states to fight the fire. In spite of such a magnitude, the accounts of fires in Revelation and in II Peter 3:10-12 would make this look quite tiny.

Once God destroyed most of His creation on earth by flooding it all with water. Where the water came from and where it all went is not known and really doesn't matter. (We know God who made it all could arrange to flood it. The ocean contains more than enough water to cover the land.) But after God destroyed His creation with a flood, He promised the survivors that He would never do this again. He gave the rainbow as a sign of this promise.

The earth will never again be destroyed by water, but we have the Word to tell us that it will someday be completely destroyed by fire and that a new heaven and a new earth will take the place of this one. Isaiah 65:17 says, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Peter writes of both these destructions (flood and fire) in II Peter 3:3-7 and warns us that ungodly men are not only willingly ignorant of these events but actually scoff at the idea of a change from what we know. "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This claim accepts neither the Bible record of the flood nor the

warning of the world-wide and world-consuming holocaust. This impending destruction and doom of the earth is one reason we are to set our affections on things above.

How about us as Christians living in our world? In one way it does indeed seem like the present situation would continue; it is all we have ever experienced. But if we believe the record we know this is not true. Also, we hear of the depletion of natural resources at a time when world needs are rapidly increasing. A famous environmentalist says that drastic measures must be taken as mankind is still living "off the investment and not off the income of the earth." In other words, it is being used up, and no business or enterprise can survive long this way.

If this worries us, let us find comfort in the assurance that God is in control and knows perfectly well what He is doing. If it doesn't concern us and we believe we can depend on the world's continuance, let us also wake up. We cannot afford to settle down and invest our resources and efforts in a failing enterprise. God offers us through Jesus a place in His eternal Kingdom, but it involves forsaking and renouncing the pleasures and attractions of the world around us.

Jesus calls us this way: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth. neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke 12:32-34)

Perhaps we need to be reminded more frequently and more vividly. We see things more in perspective when we are faced with the loss of our loved ones or perhaps when our own lives seem to be threatened and failing. We simply have no permanent place here. The great fire is only another reminder of how weak and helpless we really are.

We are like men on a sinking ship. The life boats are adequate and available. But unless we believe the ship is sinking, it is more comfortable where we are than taking the lifeboat. May God help us to believe

the record, heed the warnings, and take refuge in
Jesus Christ before it is too late.

Ship is sinking, fire is burning,
Time is running out, my friend;
This old world affords no refuge;
God decrees its certain end.

See the signs of earth's destruction;
Read God's Word to know His plan;
Men's hearts failing, sea waves roaring;
Soon we'll see the Son of man.

We have nothing to commend us
Save our Saviour's flowing blood,
And God's promises are certain:
Earth will burn, but never flood.

Fear not fire or earth's destruction;
Fear not Satan's wrath or power;
God is waiting; are you ready?
Are you longing for that hour?

Oh Lord hasten, we are ready
Earth has no abiding place;
Gather all Thy waiting children
Let us see Thy glowing face.

—L.C.

MEDITATION: PERILOUS TIMES

In II Timothy 3, Paul warns of the perilous times to come and gives a list of sins that will prevail in our time. Fifteen, at least, will be common place in a pleasure-loving generation of unstable people. So we cannot expect to be received in our time by a people whose chief desire is pleasure and desire to forget God. II Peter 3:17: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

—Ernest Wagner

LOVE: THE GREATEST THING IN THE WORLD (continued)

Unselfishness. "Love seeketh not her own." Observe: seeketh not even that which is her own. In Britain the Englishman is devoted, and rightly, to his rights. But there come times when a man may exercise even the higher right of giving up his rights.

Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations.

It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already. Little cross then to give them up. But not to seek them, to look every man not on his own things, but on the things of others—that is the difficulty. "Seekest thou great things for thyself?" said the prophet; "seek them not." Why? Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste.

It is more difficult, I have said, not to seek our own at all than having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to love, and nothing is hard. I believe that Christ's "yoke" is easy. Christ's yoke is just His way of taking life. And I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having or in getting, but only in giving. Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. "He that

would be great among you," said Christ, "let him serve." He that would be happy, let him remember that there is but one way—"It is more blessed, it is more happy, to give that to receive."

Good temper. The next ingredient is a very remarkable one: "love is not provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, that there are two great classes of sins—sins of the body and sins of the disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now, society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venal than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood, in short, for sheer gratuitous misery-producing power this influence stands alone.

Look at the Elder Brother—moral, hardworking, patient, dutiful—let him get all credit for his virtues—look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests, Judge of the effect upon the Prodigal—and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside. Analyze, as a study in temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, incharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than the sins of the body. Did Christ indeed not answer the question Himself when He said, "I say unto you that the publicans and the harlots go into the kingdom of God before you"? There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, simply cannot, enter the kingdom of heaven.

You will see then why temper is significant. It is not in what it is alone, but in what it reveals. This is why I speak of it with such unusual plainness. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rotteness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning from of a hundred hideous and unchristian sins. A want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness, are all instantaneously symbolized in one flash of temper.

Hence it is not enough to deal with the temper. We must go to the source and change the inmost nature, and

the angry humors will die away of themselves. Souls are made sweet not by taking the acid fluids out but by putting something in—a great love, a new spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change, renovate and regenerate, and rehabilitate the inner man. Will power does not change men. Time does not change men. Christ does. Therefore, "Let that mind be in you which was also in Christ Jesus."

Some of us have not much time to lose. Remember, once more, that this is a matter of life or death. I cannot help speaking urgently for myself, for yourselves: "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. It is better not to live than not to love.

Guilelessness and Sincerity may be dismissed almost without a word. Guilelessness is the grace for suspicious people. The possession of it is the great secret of personal influence.

You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship.

It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction even to meet with for a day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. The respect of another is the first restoration of the self-respect a man has lost; our

ideal of what he is becomes to him the hope and pattern of what he may become.

"Love rejoiceth not in unrighteousness, but rejoiceth with the truth." I have called this sincerity, from the words rendered in the Authorized Version by "rejoiceth in the truth." And, certainly, were this the real translation, nothing could be more just; for he who loves will love truth not less than men. He will rejoice in the truth—rejoice not in what he has been taught to believe; not in this church's doctrine or in that; not in this ism or in that ism; but "in the truth." He will accept only what is real; he will strive to get at facts; he will search for truth with a humble and unbiased mind, and cherish whatever he finds at any sacrifice.

—by Henry Drummond

From his book The Greatest Thing in the World

COMMUNION MEETINGS

The Ohio congregation of the Old Brethren Church has appointed their love feast meeting and communion to be held November 14 and 15 at the meeting house near Bradford, Ohio, the Lord willing. A special invitation is extended to all the dear members and friends.

—Hollis Flora

We, the members of the Old Brethren Church in California, have agreed to hold our Fall Lovefeast Meeting, the Lord willing, at Salida on October 17 & 18. We sincerely invite and welcome all our dear brethren and sisters and friends to come and be with us at this time of communion and spiritual revival. May God richly bless this coming meeting and all who attend.

—Joseph L. Cover

BIRTH

ROYER - A son, Joseph Harvey, born September 4 to Joe and Elizabeth Royer of Mishawaka, Indiana.

KEEPING HIS COMMANDMENTS

The question was asked one time, "What is truth?" Jesus said, "Everyone that is of the truth heareth my voice." Inferring, that he that is not of the truth cannot hear His voice. And to not hear His voice, is to not know Him, and to not know Him, is to not have eternal life.

God is the Foundation of truth, the only Source of truth, the only Giver and Preserver of truth. To know truth we must go to the Source, which is God. The God that we want to know is the God that created all things, a God that has revealed Himself to men and is all powerful in judgement, in mercy, in deliverance, in forgiveness, and in restitution. And we can have full trust and confidence in His word and promises. Knowing God in this way, we become an instrument of truth, which is a command that Jesus taught and also revealed in Himself. "I am the way, the truth, and the life."

As Jesus was teaching the new and living way and comparing the old with the new, He said, "Neither shalt thou swear by thy head, because thou canst not make one hair white or black." Simply let your yes be yes, and your no be no. "For whatsoever is more than these, cometh of evil." The command is that our yes and no needs no more to support the truth.

We believe that the peace church has this testimony in the world and that people can depend on our word. They have also made provision for us that we need not swear in legal matters.

The psalmist said, "Thou hast given me the heritage of those that fear thy name." We are thankful we have a heritage that has taught this command and that we can enjoy the fruits of it—in church life, in family life, and in the business world.

—Kenneth Martin
Nappanee, Indiana

YOUTH PAGE

MY ADVOCATE

I sinned. And straightway, post-haste Satan flew
Before the presence of the Most High God,
And made a railing accusation there.
He said, "This soul, this thing of clay and sod
Has sinned. 'Tis true that he has named Thy name,
But I demand his death, for Thou hast said,
'The soul that sinneth, it shall die!' Shall not
Thy sentence be fulfilled? Is Justice dead?
Send now this wretched sinner to his doom.
What other thing can righteous ruler do?"
And thus he did accuse me day and night,
And every word he spoke, O God, was true!

Then quickly One rose up from God's right hand,
Before Whose glory angels veiled their eyes.
He spoke, "Each jot and tittle of the law
Must be fulfilled: the guilty sinner dies!
But wait. Suppose his guilt were all transferred
To ME and that I paid his penalty!
Behold My hands, My side, My feet! One day
I was made sin for him, and died that he
Might be presented faultless at Thy throne!"
And Satan fled away. Full well he knew
That he could not prevail against such love,
For every word my dear Lord spoke was true!

—Martha Snell Nicholson

Isn't it wonderful that Jesus Christ would step in
and save us, "this thing of clay and sod." And isn't
it just like Satan to want us doomed eternally. Our
Saviour's love is so amazing that Satan has to leave;
he is too much of a coward.

We have all sinned and come short of the glory of
God. We are doomed until Jesus steps in and reminds
the devil He was made sin for us. Jesus has died for
us that we might live unto Him, and be presented fault-
less at our Father's throne.

—Peter D. Cover
Tuolumne, California

CHILDREN'S PAGE

WHO IS THE GREATEST?

You may think you are only a child and have very little meaning in life's surroundings. I am thinking now of a little girl that was taken captive out of her own land from Father and Mother. This little girl was to be a servant of Naaman's wife. Naaman was an honourable man, but he had leprosy.

Let's look at this little maid. The Bible doesn't say anything about her home life, but we are sure that it was a good home. Why? Because she knew the good things the prophets could do to make people well. Also, I believe her parents were not of the complaining type. When this little girl was away from her close friends, she was willing to do what was expected of her. She told her mistress that if her husband could see the prophet in Samaria, he would be healed of his leprosy. Naaman had enough respect for this little maid that he found Elisha and was healed.

For children it is easy to forgive others, holding no grudges. An example to us all! When the disciples of Jesus asked who was the greatest in the kingdom of heaven, Jesus called a little child to come to Him and said, "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."

Children, you are a great help in our lives.

—Everett Oyler
New Paris, Indiana

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *I Peter 2:11*

LOOK UP WITH TEARLESS EYE

Why should our hearts repine
When dear ones pass away?
They are not lost, but gone before,
To realms of endless day.

Why should we think of death
With sad, foreboding fear?
To those who love a Saviors's name
He comes with words of cheer.

Why should we dread the grave,
If faith in Christ be bright?
'Tis but the door through which we pass
To regions fair and bright.

No triumph hath the grave,
The sting of death is over
And they who reach the better land
Shall live to die no more.

Look up with tearless eye,
Look up, there's joy beyond,
A home where love can never die,
And friend communes with friend.

—Fanny J. Crosby

HOPE BEYOND THE GRAVE

This month's Pilgrim carries three obituaries—quite a few for a group the size of ours. Death always brings questions with it. Who will be next? When will my turn come? Am I ready? Though we have questions, we also have answers. In fact, we have precious promises as followers of Jesus, the One who conquered death. Christians have hope that reaches beyond the grave to the glory world promised to all God's children.

Death has always been mysterious to man. Probably more superstitions have arisen about death than most other parts of our experience. Even today superstitions prevail among those who will not believe the truth of God's Word. Consider the increasing popularity of cremation as a means of disposing of the body. More and more we read that ashes of human bodies have been scattered over the ocean or over the mountains. Christians have traditionally used burial to respectfully lay away the bodies of loved ones knowing what the Lord promises concerning the resurrection of the body. However, we believe that God is able to raise the body no matter how it has been laid away or how far its parts are separated.

Paul in I Corinthians 15:35-54 writes of this matter of how the dead are raised. He makes the comparison to sowing grain. The seed doesn't come forth, but a beautiful green plant. The seed is gone. So God can bring forth a new body—not the old one. But surely the old one will be gone. "And that which thou sowest, thou sowest not that body that shall be, but bare grain..." "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body."

Nowhere but in Christ do we find this hope beyond

death. The Hindus' teaching of reincarnation has become accepted by some in this country who do not believe God's truth. How sad man is so willingly and easily deceived!

Halloween (which some call "devil day") may seem innocent enough in some ways. But its emphasis on "spooks," cemeteries, etc. along with horror movies and mystery stories give people of the world an undue fear of death. (On the other hand, we should fear death if we are not in Christ.) Many people reach adulthood without ever attending a funeral. It is the adversary's way of attempting to remove the hope of Christians of life beyond the grave.

How do we know there is such an experience as resurrection? Jesus appeared to Paul and said "I am Jesus whom thou persecutest..." To John on Patmos He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1:18) To Thomas He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." To the eleven together He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." All these were spoken after Jesus had risen from the dead. He said further, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Jesus assures us, "Because I live, ye shall live also."

The men that heard these proclamations and saw Jesus alive after seeing Him die gave their lives for this amazing truth. Now God asks us to believe the record and to believe the promise about our own future. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (I Thessalonians 4:14)

Where do our loved ones go? Are they conscious and happy already? Paul says (II Corinthians 5:6) "...Whilst we are at home in the body, we are absent from the Lord." And then he said that he was "...Willing rather

to be absent from the body, and to be present with the Lord." (verse 8) Paul testifies further in Philippians 1:23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better..." If when we leave this life we are "with the Lord" and the psalmist says (Psalm 16:11): "...In thy presence is fulness of joy; at thy right hand there are pleasures for evermore," then we can conclude our loved ones are happy, and we know where they have gone. John was instructed to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Rest," "fulness of joy," "blessed," "with Christ," "far better,"—these words apply to those who die in the Lord. And then the joy and power of the resurrection lies ahead for us all. Praise God for His promises and provisions for His own!

Christians of all ages have had this hope. To those under physical persecution, it was particularly comforting. If we, in the lap of luxury, lose sight of the promises—if we allow ourselves to be deceived and think that prosperity in this life is what God promised, we may not want to go to a better land. A sister commented to me recently just this way. "Our grandfathers," said she, "talked more of heaven and their longing to go there. We don't hear that so much any more." Perhaps she is right.

Is this vile world a friend to grace
To help me on to God?

No! May the hope of glory be revived among us. God's promises have not changed. The best is yet to come for His people. —L.C.

"BE YE KIND"

"BE YE KIND ONE TO ANOTHER, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you." (Ephesians 4:32) Can we have that same love and concern for our Brethren and Sisters that Paul had? What does kindness mean? Dealing gently and lovingly with others; having loving consideration for our bre-

thren and sisters.

If we are truly tenderhearted (quick to feel pity or compassion), won't we try to build one another up rather than to tear down? We will not want to hurt one another. We will not always be looking for the negative. Why do we feel God should forgive us if we are not willing to forgive one another? Are we really as concerned for our brethren and sisters as we should be?

In studying some of Paul's writings recently I noticed that at the close of most of his writings he expressed love for all the brethren in Christ Jesus and asked for the GRACE OF OUR LORD JESUS CHRIST to be with them all. Webster states Grace as LOVE AND FAVOR OF GOD TOWARD MAN. I Corinthians 16:23-24: "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus." II Corinthians 13:11 & 14: "Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The Grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all." Do we have this same concern for each other that we would pray thus?

Galatians 6:23-24: "Peace be to the Brethren and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity." "PEACE TO THE BRETHREN." If we disagree, can't we with love and grace try to be at peace with one another and try to find agreement? Being kind to each other even if we don't quite agree helps us to grow in Christian love. Isn't this better than looking for the negative in each other?

This is nothing new, but it seems recently this has been strongly on my mind. If we could just have the love and concern for one another that Paul had for the brethren.

II Peter 3:17,18. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever." —Elma Moss Greenville, Ohio

"YEA, MY REINS SHALL REJOICE
WHEN THY LIPS SPEAK RIGHT THINGS." (PROVERBS 23:16)

We don't usually think of kidney function as pertaining to our Christian life; however, in this verse and a few others the Hebrew word is "Kelayoth" which is the kidneys.

The kidneys' main function is to form urine which then flows to the bladder, and when it is full it flows from our body.

In the kidneys' process of forming urine, fluids, electrolytes and wastes from metabolism, are excreted from the blood into the urine. The kidneys vary the amounts of these substances to equal the amounts entering the blood from various sources, making the kidneys the most vital organ of maintaining the body's acid-base balance. The lungs also play a role in this by excreting carbonic acid; so in this way the kidneys and lungs work together.

Likewise the Christian has the blood of Christ flowing through him, and we are spiritually fed in various ways. If we lack in food or water or don't keep our lungs full of the Holy Spirit, and acidosis will develop—our reins will not rejoice, our lips will not speak right things, and our heart will lose the power of God to pump His blood, and death will result;—no one can live with an acidosis for very long.

Let's look at the word "excrete" which I mentioned above. Excrete means to "sift out, or separate and eliminate." When I think of sift, I think of what our Lord said to Peter: "Behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not..." (Luke 22:31,32) We are sifted vigorously in our everyday life, and the question is: Do we speak right things?

Our souls need a healthy diet in order to maintain balance. We don't need to worry about an alkalosis; we can never know too much of the Word of God, or have too much of His Spirit.

In conclusion, the indicator is: If we speak right things, meaning righteous and true things versus gossip,

heresies, and vulgar things. We will if we daily hunger and thirst after righteousness. If we do this then our spiritual kidneys can properly sift, separate, and eliminate wastes: sin, worldly cares, discernment from evil and good.

What do you think our spiritual kidneys are? Consider our conscience: "Thus my heart was grieved, and I was pricked in my reins." (Psalm 73:21) Haven't we all felt these pricks?

A New Testament scripture is in Rev. 2:23, "...And all the churches shall know that I am he which searcheth the reins (Greek 'nephros'—kidneys) and hearts..."

Jeremiah complains to the Lord, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgements: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously (deceivingly)? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: Thou art near in their mouth, and far from their reins (Kelayoth)." (Jer. 12:1,2) Their consciences are being destroyed by their deceiving ways and seemingly fair and righteous speech, but they are full of hypocrisy and their end will be death unless they repent.

"For thou hast possessed my reins: thou hast covered me in my mother's womb. I WILL PRAISE THEE; for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well." (Psalm 139:13,14)

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Titus 2:7,8)

—Ron Cable
Goshen, Indiana

The difficulties of life are intended
to make us better, not bitter.

MEDITATIONS

FORBEARANCE

We find in reading the old Scriptures that God warned the Jews: it was not for their righteousness, that He gave them the land of Canaan, but for the wickedness of those nations, He drove them out. We find God replaced kingdom after kingdom: Assyria, Babylon, Media, Persia, Greece, Rome. When a nation becomes unbearably wicked it is replaced. The Gentiles were not called to replace the Jews for their righteousness, but for the Jews failure—to provoke them to jealousy. So we dare not think we are more righteous than they, but know they were broken off because of unbelief, and we stand by faith, and let us not fall by unbelief. When the Lord has salvaged all He can of this present evil world, He will destroy the residue.

CHRISTIAN SCHOOLING

Apostle Paul referred to the law as a schoolmaster to bring them to Christ. Apostle Peter gave seven things for the Christian to study to attain: faith, virtue, knowledge, temperance, patience, brotherly kindness, and charity. So we have enough to study to last a lifetime of joyful study.

—Ernest Wagner

NOTE OF THANKS

We as a family want to say a special thank you to all of our brethren, sisters, families, young people, and friends for your spiritual support in behalf of our son Brent, before, during, and after his surgery on the 21st of August.

Our Father in heaven has performed this, yet another miracle through His Son Jesus. May He receive all the praise and glory forever. Amen.

—Wade and Violet Flora
and children

OUR SPIRIT

There was an auction one day of the books and furniture of a very celebrated author. A vain, but rich young man, having induced the auctioneer to offer them in one lot, paid several thousand pounds for the books, shelves, carpet, and, in fact, everything except the room itself. He directed the things to be taken carefully to his house and fitted up in a room and placed in the same position as in the author's study. The young man then sat down with reverence on the author's chair, took up the author's pen, dipped it in the author's ink and bent his head over the paper in the author's table. But nothing came, the paper remained a blank. The genius of the author was in neither his pen nor his surroundings but in his spirit, the gift of God.

We may be unable to create in our spirit the genius of a celebrated man but can develop our own faculties, and if we do this, we shall bless the world exactly as God wishes us to do. The little forget-me-nots which grow in the quiet nook of the steep rock do their work as effectively as the great oaks which grace the park of a king; and as the tiny flower does its best, it is as worthy of praise as the gigantic tree that does no more. But though we cannot obtain the special genius of another man's spirit we can receive as our own the disposition of the greatest man who ever lived. Christ can be received by all, and the breathings of His Spirit within us should mold our thoughts, fashion our desires, and develop our lives like His own. If a man would occupy the place in the world for which he has been specially created, it is absolutely needful for him to have the breathings of Christ in his own spirit, and when undertaking any sacred mission for the benefit of our fellowmen, our inquiry should not be, "Have we bags of money?" but, "Is our spirit influenced by Christ?" Christ's direction is the first and most important step in the kingdom of God.

Christ and the angels do not look on us as we look on each other. We often value a man's surroundings

rather than the man himself. An artist whose soul loves beauty does not value a picture by its frame. Seeing the picture to be a gem, he buys it and does not care two pence for the frame. So when the Lord looks on us He does not value our bank book, our dress, our bodily strength and beauty, He values our spirit. "A man is measured by his soul."

—Selected by Carol Boone
New Lebanon, Ohio

CARING FOR THE SAINTS

If anyone gets the opportunity to stay at the bedside of a loved one that has almost completed his journey here on earth, don't shy away. There are many blessings in this.

Saturday evening, August 28, 1982, we stayed with Elmer and Rosa. As the night progressed we could see Rosa was getting worse. At a time like this you feel so helpless when she is so weak and cries out in pain. As I sat with her there, many scenes flashed through my mind. Although we never knew her so many years, we knew she was truly a child of God.

In the early morning we could see she was getting much worse. We called George's in the room, and they too could see she was slipping away. George got Elmer in his wheel chair and rolled him as close to Rosa's bed as possible. Elmer got Rosa's hand and said clear and loud, "Good morning, Mother." Maybe this was Elmer's usual custom every morning, but to me this was a scene I will never forget. Very soon after this Rosa slipped away to a better land.

Again it was one of our greatest pleasures to help take care of Elmer, but again we felt so helpless at times. I know he felt he had nothing to contribute here in this life, but he had a lesson to teach us poor ones here below.

Now Elmer has patiently waited his turn to go home. They both left this world in the early morning hours. I am sure there was a glad reunion in heaven. This

time Rosa could hear Elmer's call "Good morning, Mother."

We all know in heaven no one will marry, or no one will be given in marriage. I think we will know each other there, but will not realize who isn't there.

I am confident we can say, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:15)

—Everett and Nancy Oyler

OBITUARIES

ELMER A. BROVONT, son of Daniel and Barbara Metzger Brovont, was born April 25, 1905, near Scottville, Michigan. He passed away September 8, 1987. As a young man he moved with his parents to the Pymont area and later lived near Rossville, Indiana.

On August 31, 1924, he was married to Ida Skiles, and to this union was born a son, Dannie D., and a daughter Ida Waneta. Ida passed away December 26, 1926. Ida Waneta joined her mother in death on March 16, 1928.

Elmer was married to Rosa Katherine Ganger on February 22, 1931, near Goshen, Indiana. To them were born two children, George E. and Marjorie. After living at Goshen for two years, they spent the rest of their life together on a farm near Rossville until failing health helped them decide to move to Pymont. In the fall of 1981 they moved to the home of their son George and his wife Edis. Since Rosa's death on August 29, 1982, Kenneth and Lois Martin and their family have given much of their time and room in their home in helping to care for Dad.

Also preceding him in death were an infant brother, three half brothers, and three half sisters.

At an early age, Elmer was united with the Old Brethren Church and was an elder for 24 years. He remained

faithfu until death.

He was a cheerful and patient bearer of crippling arthritis and Parkinson's disease for many years. During this time when he was feeling especially low, he called for the brethren and was annointed in the name of the Lord and was comforted. He will be keenly missed by his church, family, neighbors, and friends.

He leaves to mourn two sons, Dannie E. and his wife Dorothy; George E. and his wife Edis; one daughter, Marjorie Stevens and her husband Gerald; 13 grandchildren, 28 great grandchildren, and one half sister, Orpha Adams.

Our Dad was an extraordinary example of patience under heavy burdens. We cherish his council and witness.

The text used at the funeral, conducted by his home brethren was St. John 11:25,26. Hymns were 389, 494, 552, 456, and 403.

How sweet to sleep where all is peace
Where sorrow cannot reach the breast,
Where all life's idle throbbings cease
And pain is lulled to rest.

—The Family

ARTHUR EDWARD FIRBY, son of Harry and Dorothy Broad Firby, was born in Redford, Michigan, on March 19, 1926. He passed away August 27, 1987, at the V. A. Medical Center, Dayton, Ohio, at the age of 61 years, 5 months, and 8 days.

As a young man he was baptized into the Baptist Church in Belleville, Michigan. In 1973, he was baptized into the Old German Baptist Church in Ohio and joined the Old Brethren fellowship near Bradford, Ohio, in 1983.

He served in the U. S. Army in World War II. He worked in hospitals during his active life until he became ill.

On August 14, 1948, in Lansing, Michigan, he married Doris Jeanette Hart, who survives. Also surviving are two sons: Arthur Allen, of Ishpeming, Michigan; Jerald

Edward, of Decatur, Illinois; one daughter: Shannon Kay Bondsteel of Allen, Michigan; an adopted grandson, Brock Allen, at home; two brothers, Herman and Roy; and one sister, Erma Wagner, also survive.

Funeral services were conducted in the Old Brethren meeting house near Bradford, Ohio, by the home ministry on August 31, 1987. The text was from St. John 11:25: "Jesus said unto her, I am the resurrection and the life." Burial was in the Oakland Cemetery.

—The Family

ALEXANDER BIBENS SHIRK was born in Modesto, June 16, 1923, to Glen Williamson and Fannie Esther (Bibens) Shirk. He departed this life September 28, 1987 in Modesto, California after a nine month illness.

In his early life, Alex lived on a dairy where he gained a love for cattle. He attended Modesto High School, graduating in 1941. Following graduation, he was employed as a milk tester in Colusa and Glenn Counties.

On July 15, 1942, he married Lois Cover. They lived all their 45 years of married life in the Modesto area. To this couple were born four children, one son and three daughters.

On December 9, 1942, Alex and Lois were baptized and became members of the Old Brethren Church at Salida. Alex loved the members throughout the brotherhood and enjoyed visiting in Canada, Indiana, Ohio, and Pennsylvania. He was comforted by the anointing on September 8.

Alex worked as a truck driver for ten years and for the last 33 years as a milk tester and manager for the Stanislaus County Dairy Herd Improvement Association. He was known as a hard working, generous individual.

He is survived by his loving companion, Lois; four children, Glen Shirk and wife Lois, Dorothy Moore and husband Hubert, Doris Moore and husband Kenneth, and Mary Ann Fassler and husband Joseph; fourteen grandchildren; one sister, Jeanette Jolliff, and one brother, Cass Jerry Conlee.

Alex endeared himself to all by his generosity, his out-going manner, and his love for people. His suffer-

ing seemed only to intensify his faith and his appreciation for his many friends. We will miss Daddy, but we rejoice that his suffering is over and that he is with his Lord.

Funeral services were held at Salas Brothers Chapel by ministering brethren Joseph L. Cover, Glen Shirk, and Leslie Cover. Interment was made at Wood Colony Cemetery with Rudolph Cover officiating.

—The Family

COMMUNION MEETING NOTICE

The members of the Old Brethren Church in Brazil have agreed to hold a Lovefeast Meeting in the meeting house in Rio Verde on February 28, 1988, the Lord willing. Any visitors who could make the long trip from the North would be made most welcome. May God bless this meeting for His glory and the strengthening of His people.

—Wade M. Flora

MARRIAGE

BEERY—FLORA Stephen Beery and Kimberly Flora were married on October 3, 1987, near Wakarusa, Indiana.

New address: 68852 C.R. 11

Nappanee, Indiana 46550
(219) 831-3674

BIRTHS

ALVES - A son, Paulo Ricardo, born September 22, 1987 to Victor and Fatima Alves of Rio Verde, Goias, Brazil.

ROYER - A son, Brenton Paul, born October 8, 1987, to Paul and Rose Royer of Goshen, Indiana.

(CONTINUED FROM PAGE 15)

If thou wilt enter into life, keep the commandments.

—Kenneth Martin

Nappanee, Indiana

KEEPING HIS COMMANDMENTS

A man came to Jesus one time and said, "Good Master what must I do that I may have eternal life?" Jesus, in answering, told him, "If thou wilt enter into life, keep the commandments. The man replied, "Which?" So Jesus gave a number of commandments, and one of them was, "Honor thy father and thy mother." We believe that Jesus is speaking to us today with the same importance that he spoke to that man.

The command to honor Father and Mother was also required of Israel, but by their own doctrines and commands they thought they could be exempt from this, in which Jesus rebuked them.

The question may be asked, "How do we honor someone?" At various times Jesus said, "This people honor Me with their lips, but their heart is far from me." We see by this that it takes more than just words. Words are good and needful, but our words need to be supported by our very life of service to whom we want to honor.

The Pharisees felt they had a valid reason to annul this command by their own doctrine. It was to relieve them of their service to Mother and Father. It was to make them free, and they suffered him no more to do ought for his father or his mother. (Mark 7:12)

To have Godly parents and to honor them in Christian life is in keeping of this command and is part of it. We believe the real purpose of the command is that we should serve our parents in old age when they cannot care for themselves. We know there are times when we need more than a family can do, and we need help from others, but the spirit of this command needs to be obeyed.

In this free land of ours, there used to be laws that would demand children to take care of their needy parents, but times have changed. Children are placing their needy parents into the hand of our welfare state. Some are putting their natural possessions in a way that the state can not use it, which is not in keeping of this command. May we give our parents the highest honor in caring for them when needed. (to page 14)

CHILDREN'S PAGE

A HARD LESSON

There is a family of ground hogs living under our barn. I am sure they were one happy family. One day I was by the barn and saw a small one. When he saw me he ran for the tunnel to his home. As I walked over to the hole, he had his head out looking at me.

Ground hogs can be really destructive. I got the gun and, sure enough, he was still there. To get a good shot I had to crawl over the fence. After I got over he still was looking. Now there is one less ground hog.

My first thought was that his mother didn't teach him very much. Usually they will disappear when they see us humans. Maybe this little ground hog was like us children at times. Sometimes we know what we should do but just can't keep from looking.

There is a lesson in this for us all. Remember at all times the warnings your parents give you. When you are with your parents you are sure to do right. But sometime you may be with other children and your parents not there. The others may want to do something you know they shouldn't. Do you have the courage to say "No"? Remember the ground hog. His mother probably taught him better, but he disobeyed and kept looking till it was too late.

—Everett Oyler

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THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *1 Peter 2:11*

WE PLOW THE FIELDS AND SCATTER THE GOOD SEED

We plow the fields and scatter
The good seed on the land.
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far,
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed:
Much more, to us His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good—
The seedtime and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest,
Our humble, thankful hearts.

CHORUS: All good gifts around us
Are sent from heaven above:
Then thank the Lord, O thank the Lord
For all His love. Amen.

—Mathias Claudius

THANKFUL OR MISERABLE?

The Colosseum of Rome was dedicated in A.D 80. It was about 615 feet long, 510 feet wide, and 157 feet high and could seat between 50,000 and 80,000 spectators. The ruins today stand to remind Christians, not of the games and fights that were held there, but of the horribly cruel deaths of many Christian martyrs. How discouraged they became as they waited in dungeons below to be called up to face the lions, we do not know. But we do know that God did not forsake them. And their sacrifice should remind us today that even with all our discouragements, reverses, and disappointments, we should not complain but be thankful. Nothing in our experiences can compare to what they endured.

In looking back over some recent Pilgrims, I noticed in the August issue a small item that I realize comes close to me and perhaps to others as well. It says:

"It is the heart that is right with God that is contented. No one enjoying a harmonious relationship with God the Father and Jesus Christ the Son will be miserable or morose, no matter what the circumstances may be."

I might add that instead of being "miserable or morose," we will be thankful and will have peace and joy.

Probably we all experience times when we need to be reminded of these truths. When we are "low" we tend to look for the reason in people and things around us so we can place the blame anyplace but where it belongs. If our little paragraph is true, then we should explore our own lives and attitudes and see if our relationship with our God is what it should be. We should never forget the lot of those of past ages who suffered for their faith. Why did they have to suffer? Were they less deserving or less worthy than we?

The Scriptures tell us that we should "in everything give thanks," and that "...All things work together for good to them that love God, to them who are the

called according to his purpose."

Here is the difference between the Christian attitude and that of the worldly. The world teaches that circumstances change responsibility—that in some cases sin (or anger or resentment) is not wrong. And further, that since we cannot always determine our circumstances, then we are not always (seldom or never) responsible.

The godly attitude admits that we do not always control our circumstances, but that we are always responsible because of the support and leading of God which is promised to us. God promises that temptation will not be too great, that burdens will not be too heavy, and that He will never leave us alone. God does His part and He expects us to be thankful and faithful and cheerful.

One circumstance in which we are tempted to be unhappy and unthankful is when we do not get our own way. Another is when we are criticized. Still another might be when we feel things are not going right, and we are anxious about the future. In all these cases, God provides His grace for us if we will only allow it.

The martyrs had this grace. The hymns they sang, their final words, and the letters they wrote to their friends and families all tell us that they were not terrified or miserable at the prospect of a cruel death. On the contrary, they counted it as their release from temptation and their entrance to glory.

One example is a Christian tailor, Gerrit Hasepoot, who was martyred in 1556. As the executioner was preparing to burn him at the stake, he sang this hymn:

Brethren, sisters, all, good-bye!

We now must separate,

Till we meet beyond the sky,

With Christ our only Head:

For this yourselves prepare,

And I'll await you there."

When we find ourselves "miserable or morose" or tempted to complain, it will help to count off as many of our blessings as we can recall and thank God for each one. —L.C.

LIVING PEACEFULLY

"If it be possible, as much as lieth in you, live peaceably with all men." (Rom.12:18) How much we all need to heed this admonition, for without peace and holiness no man shall see the Lord. (Heb. 12:14) Satan is cunning and has had much experience, and unless we are wise to his tactics and ways, through much prayer and study of God's word and guidance of the Holy Spirit, we will fall into his snares and into the works of the flesh. It is Satan's business to divide people, marriages, and churches. (And he is doing a good job of it.)

Having experienced a broken home, and knowing the hurt and heartache of misunderstandings, lack of communication, and walls that get built up that divide; the thought of living peacefully certainly is a blessed thought. "Blessed are the peacemakers: for they shall be called the children of God." (Matt.5:9)

What freedom there is in taking the Lord's ways and not holding grudges and hateful inner feelings that will eat like cancer on the inner man—that will destroy us if we do not get rid of them. Even our bodies are affected by wrong emotions. In an article written by Joe Nichols, M.D., he states, "The greatest cause of disease is without a doubt, emotional. Worry, fear anxiety, hate, envy, jealousy—these are the great killers. These emotions cause tension in the body so that it cannot function properly, which leads to disease." So we cannot violate the law of love, and get by with it.

As a young Christian, I was very impressed in studying Galatians 5 to realize how close many of the words listed under the works of the flesh touched my life, and even more impressed in reading verse 21 which states: "...of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Here is a list of the words and their meaning from Gal. 5:20,21, which pertain to this writing:

Now the works of the flesh are manifest (plain),

which are these:

HATRED—bitter dislike or aversion; antipathy; animosity; enmity.

VARIANCE—the act of varying, or the state of being variant; difference, discrepancy; hence, dissension; discord

EMULATIONS—effort or ambition to equal or excel another in any act or quality. Selfish rivalry and strife.

WRATH—determined and lasting anger, extreme or violent rage; fury

STRIFE—angry contention; fighting, any contest for advantage or superiority, rivalry.

SEDITIONS—disunion, dissension, division

ENVYINGS—ill will (as detraction), jealousy (spite) envy.

I believe with all my heart, if we would obey the Golden Rule (All things whatsoever ye would that men should do to you, do ye even so to them.) our problems would diminish. If we want others to treat us with respect, love, kindness, and humility, then we must treat others in the same manner. But somehow it seems we feel justified, if we see a fault in our brother, to tear them down, to say unkind things about them. But wouldn't it be beautiful, godly, and edifying to restore them, to intercede and pray for them?

Have you ever done a foolish thing in your life? Well I have, and it amazes me at all the rumors and gossip that get so twisted and distorted that it's almost funny, and yet it hurts. But how warm it makes you feel when someone comes in genuine love and concern, because they really care! That's being led of the Spirit, because that's God's way—that's God's character. His teaching is; by kindness, by the Holy Ghost, by love unfeigned, bowels of mercies, humbleness of mind, to comfort the feeble-minded, to support the weak, to be patient towards all men, with brotherly kindness, in meekness instructing those that oppose themselves. And if a man is overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.

It's easy to say, "Love your enemy, and turn the other cheek, and give more than is asked for." But how about my own brother, if his thinking crosses mine? Then how charitable am I? Brethren, if someone has a problem, or has a wrong interpretation of Scripture, that brother needs our help. If we go to them in love, in really caring about them, we perhaps can do some good. But if we go in anger, and in an attitude to set them straight without patience, probably a wall will be built that will be hard to break down. Love will be lost, and once love is lost, we have lost our chance to help them. Also we have lost true Christianity, for love is its foundation. There is a big difference between a sincere believer with a wrong understanding, and a rebellious person that should know better. A strong rebuke may be in line for the rebellious person, but we should deal in a kind manner to a sincere believer. The spirit of God's word teaches us to come and reason together. We need more prayer and trusting God to help us—more patience and trust for our brother, and less judging and suspicion, knowing that God will judge the secrets of each of our hearts.

Have we forgotten that it was love that reached down and touched us while we were lost in sin? Do we forget how merciful and longsuffering God is towards us? How He pardons every day? Do we forget the suffering Saviour in the garden, His sweat as large drops of blood, how He willingly laid down His life for us, and is now interceding at the right hand of God, for us? Yes, He really cares! And we will be judged in the same manner we measure out to our brother. Lord help us! We are going to need a lot of mercy from God!

We are not saying to have peace at the expense of truth. Truth needs to be. But we are saying when there is difference of thinking, there is a right way to deal with each other. Never is it right in any circumstances to feel bitterness and hatred, and to be unkind to our brother or to any man. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from

above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. (James 3:14-16)

There is a false teaching in the world today that says it's wrong to punish children or to correct each other—that man should be able to do as he pleases without anyone interfering—but this is totally contrary to God's word. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?...Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb.12:6,7,9) "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish (instruct) one another." (Rom.15:14)

If we are really in love with our Lord, we will want to be corrected if in error. We will feel very bad at doing anything that is against our Lord's teachings. True love really cares that the church is strengthened, that we would have a close walk with the Lord, that He would give us courage and strength to be workers in His kingdom. True love doesn't flatter and butter over sin. True love doesn't dig up dirt on any man, but true love will be able to admonish one another. True love doesn't seek its own, it only seeks the things that are Jesus Christ's, that He would be glorified.

Love isn't an option, it's a commandment. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8)

We all need to guard against selfishness; we need to teach our children against selfishness. We have inherited that fallen nature from our foreparents in the Garden. And this is at the very core of Christianity, to deny self. Almost everything that this flesh would

do is against the Lord's ways. We need to bring into captivity every thought to the obedience of Christ. (II Cor. 10:5), that we would find a rich and full and satisfying life in Christ Jesus. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him." (Psalms 37:4-8)

In conclusion, we offer this beautiful passage of Scripture: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:17-18) We are all in this warfare together. Let us pray for each other.

—In Christian Love,
Kenneth Garber
Twain Harte, California

OBITUARY

ELDER PAUL H. CLARK, son of Francis and Elnora (Troop) Clark was born November 30, 1895, at Flint, Michigan.

He departed this life on November 8, 1987, at Englewood Manor, Englewood, Ohio, at age 91 years, 11 months, and 8 days.

Daddy grew up in and around Flint, Michigan, and spent his early years there. In 1915, he affiliated himself with the German Baptist, with whom he fellowshipped until he was called home.

On May 31, 1916, he was united in marriage to Elnora Mae Balsbaugh, daughter of Albert Balsbaugh. This home was broken in July of 1982 when the Lord took mother home. Surviving are a son Floyd and companion Mildred of Ripon, California; Mildred Moritz and companion William of Dayton, Ohio; and Wilma also of Dayton; six grandchildren; and nine great-grandchildren; one sister, Lucille Caterfield of Saginaw, Michigan, plus

many nieces and nephews.

Preceding him in death were his companion, his parents, one brother George, and four sisters: Florence Chapman, Helen Dorrance, Ruth Clark, and Wilma Ballenger. One brother Harold's status is unknown.

Daddy lost his parents while young, and the children were put into homes to be raised, yet somehow always seemed to keep in touch.

September, 1924, he with his companion were called to the office of deacon and in 1926 to the ministry, to which he faithfully served for many years.

Daddy called for and received the anointing at a time before his mind had gone bad.

December, 1931, he with his family moved from Flint, Michigan to the Dayton, Ohio, area, spending most of his life farming and carpentering. In 1948, they moved to California and in 1964 moved back to Dayton, Ohio, living on Westbrook Road until he entered the nursing home at Englewood in the spring of 1984.

Daddy was a very kind parent while raising us children and had many friends wherever he resided. We know the Lord has had the Mansion reserved for a long time.

Services were conducted on November 11 from the Rogers Funeral Chapel in Trotwood, Ohio, and concluded at the Stillwater Meeting house by the Stillwater Brethren using the 23rd Psalm, John 14, and various related Scriptures. Hymns used were numbers 150, 388, 397, 384, and 401, songs chosen by the family. Burial was in the Stillwater cemetery beside his companion. Hymns used were numbers 403, 498, and 494.

—The Children

We print another obituary here, that of Elder Paul Clark. Paul is especially remembered by our fellowship for his service among us as an elder from about 1947-1968. When I was growing up, his humble ministry and life were a good influence on us young people. His personal interest in each one and his encouraging words were used of God in building for eternity. Thank God for the dear ones who have gone before us. —L.C.

HISTORICAL

THE EPISTLE OF MATHETES TO DIOGNETUS

This epistle is regarded as authentic and very old—near the apostolic period—though neither Mathetes or Diognetus is known. The part we print here describes the early Christians. The author attempts to show that Christians are not queer, but very ordinary except in their Heavenly relationship and their conduct in the world. It is taken from The Ante-Nicene Fathers.
CHAPTER 5—THE MANNERS OF THE CHRISTIANS.

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all (others); they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonoured, and yet in

their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners; and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

MARRIAGE

GARBER—BAKER Clair Garber and Ruth Baker were married October 31st at Maple, Ontario, Canada.

New Address: 1685 New Franklin Rd.

Chambersburg, Pennsylvania 17201
(717) 375-4568

A Communion Meeting was held September 20, in Maple, Ontario, with the members there plus some from Indiana, Ohio, and California. Preaching Sunday morning was in the Cober meeting house and the Communion in the Amos Baker home.

MEDITATIONS

PRAISE

God wants to hear our praise. While He knows our needs before we ask, He wants us to remember Him and ask to help us remember. He does supply our needs. Then when we receive them, we must remember to thank Him, for we are told to praise Him with the fruit of our lips, giving thanks. This should apply to our spiritual life as well as our body needs.

EXERCISE

Hebrews 12:11: "Now no chastening for the present seemeth to be joyous, but grievous: Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." So we see the Lord leads us through many changes in life to exercise our faith and trust in His care of us. Our souls need exercise as well as our bodies. —Ernest Wagner

KEEPING HIS COMMANDMENTS

Jesus, in winning our affection and trust, assured us of His openness and willingness to help us in all our needs; that He also lived in this tabernacle as we are and that no condition can confront us that He doesn't have full knowledge of, that He has the ability and power to assist us in all things. But the requirement is that we ask before He can become part of our lives.

This seems like such a simple requirement to solve our problems, doesn't it? Again there is a condition that needs to be met in order for us to enjoy this relationship with God. That is, that we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, that we should believe on the name of His son, Jesus Christ, and love one another as He gave us commandment, and this is the confidence that we have in Him, that if we ask anything according to his will He heareth us.

For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil. And we know that He hears whatsoever we ask; we know that we have the petitions that we desire of Him.

The key to this relationship is that we try to understand the will of God, and what His will is for us.

God's will is that all men might be saved through faith in Christ and the forgiveness of sins. But not until we ask for it and comply to the commands involved can He grant it to us. (I John 1:9, Mark 16:16, Luke 23:42-43, Acts 2:21, Romans 10:13) As Jesus was sent into the world to do the Father's will and those things that please Him, in like manner has He called us to serve.

Jesus prayed often to His Heavenly Father while here on earth. In it we see perfect harmony and understanding between Father and Son. When the humanity in Christ cried out to God to have this cup removed, God's spirit prevailed in Him and said, "Not My will but what thou wilt."

Jesus also refused to ask God for aid when He knew

God would grant it, knowing it was not the Father's will. When one of them that was with Him was going to take things in his own hands, Jesus said, "Put up again thy sword into it's place... Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" Jesus understood His Father's will.

Another place His disciples wanted to command fire to come down from heaven and solve their problems. Again Jesus refused them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them."

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1-3)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." (James 1:5-7)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) We see by these Scriptures that to know God is to communicate with Him, and we can testify that God is faithful, that He has given us that we ask for according to His will. "And hereby we know that he abideth in us, by the Spirit which he hath given us." (I John 3:24) Only as we communicate with God can we enjoy the abundant life.

—Kenneth Martin
Nappanee, Indiana

BIRTH

BOWSER - A son, Jason Lee, born October 2, 1987 to Allan and Rhoda Bowser of Collins, Mississippi.

FOR YOUTH

DO WE REALLY?

As we're faced with the many decisions in these years of our youth, we pray that God will lead and direct. "Thy will be done," we say each time we pray the Lord's prayer. We ask Him to mold us and make us as He sees best.

Do we really mean what we pray?

We say we believe God can see the future and therefore knows what is best for us today. We say we believe He will not withhold any good thing from us and that He knows, so much better than our earthly fathers, how to give good things to His children. We say we believe He is with us in every trial and won't give us more than we're able to bear.

Do we really mean what we say?

If we genuinely do mean what we pray and believe what we claim to believe, there isn't much excuse for feeling that we're not getting a fair deal in life, that others have it so much more pleasant, or that we are faced with more than our share of hard places and disappointments.

How it must sadden our Heavenly Father when we ask for His direction in our lives, then immediately complain and become discouraged with His plan.

We're all acquainted with folks who daily are faced with trials much greater than we've ever had to bear, and yet are living victorious lives. Let's take a lesson from their example!

—Jean Martin
Goshen, Indiana

ACCORDING TO YOUR WILL

"Oh, make me what You want, dear Lord,
A vessel You can use!"

I prayed with heart sincere and true
His will is all I choose.

I did not know the tools it took
to mold me to His will—

But as He worked, I tried to be
Obedient, calm and still.
It wasn't easy when I felt
The chisel sharp and rough
Chip off the refuse from my heart;
I cried, "Lord, that's enough!"
And then I felt the wheels go round
To turn this pot of clay—
In dizziness I cried, "O Lord!
I can't stand this today!
Some other time perhaps I'll yield
And let you work in me,
The chisel and the wheel are more
Than I can bear, You see!"
And then I heard His whisper sweet:
"My all-sufficient grace
Is yours each moment of the day
Until you see My face.
I never give you more, My child,
Than you can ably bear,
Though harsh it seems and rough to you,
My strength is always there!
So if you want My will, My child,
And like Me want to be,
You'll have to yield to chisel sharp,
To wheels that shapen thee.
You'll have to feel the furnace hot
That tests you to behold
The vessel that I want of you;
A thing of purest gold!"
And so my yielding heart cries out,
"Yes, Lord, make me like Thee!
No matter what it takes, dear Lord,
Just work Thy work in me;
Make me a vessel pure and clear
And likened to Thy Son,
That all the world may see and know
Your work in me You've done!"

—Willa Mae Whitney
Selected by Jean Martin

CHILDREN'S PAGE

BE THANKFUL

Do you know why there is a day we call Thanksgiving Day, and who had the first Thanksgiving? I know it is hard for you to realize, but many years ago, people didn't have things so nice. You couldn't go to the refrigerator and get a snack, or go to the store and buy all the goodies you do today.

In September, 1620, forty-one Pilgrims, including children, boarded the Mayflower to sail to a land of religious freedom. Can you imagine what it would be like to be on a boat for over two months? When you are tired or sick, you have nice warm beds to sleep in. On the boat, there is only the cold, damp floor. When your mother fixes a meal, there are plenty of good things to eat. The Pilgrims had only salt beef, or fish, cheese, hard biscuits, and butter. How would you like to eat this every day for over sixty days? They had no choice; there was nothing else. The water to drink even got low. There was much hardship and sickness for the Pilgrims. Many sleepless nights the storms would toss the boat back and forth. The Pilgrims prayed their journey would soon end.

The first winter in Plymouth was hard for them. There wasn't enough time to get homes built for every family; food was scarce, and many people died. When warm weather came, the Indian neighbors taught the Pilgrims many helpful ways to get food. The Indians were good hunters. After the first harvest in November, the Pilgrims and Indians celebrated the first Thanksgiving together. How good to have enough to eat!

I am sure they knew God gave them this food; therefore they were truly thankful. Is it possible that you and I are not as thankful as we should be? We have all we want, but some day, God may not allow us to have all these good things.

—Everett Oyler

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *I Peter 2:11*

AS WITH GLADNESS MEN OF OLD

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him Whom heaven and earth adore,
So, may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee our heavenly King.

Holy Jesus, every day
Keep us in the narrow way;
And when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

—William C. Dix

TIDINGS OF JOY

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:10-12)

What a message! What a messenger! God sent these good tidings to man. He sent an angel to deliver the words in person to shepherds in the fields outside Bethlehem in the region of Judea. The message is addressed to "all people." It is personal: "Unto you is born a Saviour."

A special time of day at our house is mailtime, when we receive written messages from our friends. Even more special is when the telephone rings and we actually talk to loved ones far away. But the best is when we receive visitors who come, perhaps from a distance, to communicate love and good will.

Man is created to enjoy fellowship with others. We are gregarious; like sheep we want to be together. We enjoy to be recognized as individuals, to be spoken to. Salesmen know that people like to hear their names spoken.

But sometimes, through the adversary's influence, man's fellowship with one another is broken by unpleasant communications or conflicts of various kinds. This results in enmity, distrust, fear, hatred, and war.

But notice the content of the heavenly message. It is one of good will, peace, and joy. It is a message of hope and salvation. God announces the birth of a Saviour—Christ (the Messiah) the Lord (one supreme in authority). The angel tells us to "fear not" and that the tidings are "good" and "of great joy." Though this Saviour is Lord, we are not to be afraid of Him. In fact, the shepherds who received the message, were to find Him a baby lying in a manger.

Why in a manger? Why not in a respectable home born to a wealthy or famous family? We don't know except that it is in perfect harmony with the "meek and lowly" character of Jesus.

The message is true. We know the rest of the story of Jesus. He lived; He taught; He healed; He loved; He served; He suffered; He died; He rose again for us. He is the beautiful Saviour, the One who is altogether lovely. To Him is given all power in Heaven and earth. Paul writes that He was made a "quickening spirit" and He is "the Lord from heaven." The wise men from the East also received a message in the form of a special star. They came to worship Him. He is worthy of our worship too.

Have you received the message? Have you recieved the Saviour? We are careful to answer the messages of our friends, to return phone calls, and to repay visits when we are able. How about the heavenly message? Have you returned any word to the Lord? Have you welcomed Him? Or did He die in vain as far as you are concerned?

Jesus returned to glory, but He is coming again. He has sent us another message: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The message is repeated in various ways in the book of Revelation. "He sent and signified it by his angel unto his servant John." This message also is true. May we be ready when He comes.

Have you heard the angel's message
Of peace, to men goodwill,
As it echoed across the pasture
To shepherds on Israel's hill?

Have you answered God's gracious tidings?
Have you given your heart to the Lord?
Will you go along with Him to glory
When He comes to fulfill His Word?

—L.C.

MEDITATIONS

DAY STAR

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19) We are living in a time when the Lord has provided us with all the evidence possible to help us to obtain salvation. We have the old prophet's word and the witness of Jesus and the Apostles written in handy book form to have handy at all times, and the Spirit to guide us into the True Light. Let us not neglect this great salvation.

SEARCH THE SCRIPTURES

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) At the time Jesus said this, the New Testament was not written, so He referred to the Old. So it is important for us to study and search the examples contained in the Old Testament. If we take it as work we must do, we may find it tiring. But if we consider it a great blessing to have it available to us, we find it an interesting and joyful subject.

PARADISE

When God created man and placed them in the garden of Eden, they were in a lovely state and could converse freely with God. But when man sinned, this close fellowship was lost. Today we hear much about the destruction man has caused to the environment, and the desire to restore it. Man was driven out because of sin. The Jews were given a land nearly perfect, but they lost it because of sin. When Jesus comes and binds Satan and sin for a thousand years, we can enjoy it.

—Ernest Wagner
Modesto, California

"A prayer-cleansed conscience is the quietest pillow."

—Sel. by Ron Cable

A SON IS GIVEN

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

What hope these words must have held for the faithful in those troublesome times of Isaiah's prophecy! The northern kingdom of Israel had gone into captivity in 734 B.C. The Assyrians had raided and were threatening the southern kingdom of Judah. Following a righteous revival during King Hezekiah's reign, Judah had again drifted back into idolatry. During this period, when the future of God's chosen people was being threatened, the Lord speaking through the prophet Isaiah offers hope. The prophet spoke of a child which would become the perfect ruler and the redeemer of Israel. This was indeed an encouragement for the faithful of that day when considering the miserable history of Israel's kings. It is true that there were some righteous kings in Israel and Judah such as David, Solomon, Uzziah, and Hezekiah; but even these, such as David and Solomon, became subject to carnal nature and caused much stress and hardships by reason of their sins in transgressing the laws of God.

Today, two thousand seven hundred years after Isaiah's prophecy, can we or will we lay claim to these words of hope, "a son is given"? This message of hope to the faithful today should be with greater impact for we have the record of the birth of this Child, The Lord Jesus Christ and of His redemptive work. Those who accept His atonement for sin can also experience the peaceful influence of the Holy Spirit. As we reflect upon the words of Isaiah's prophecy, can they relate to our present day setting?

Looking on a U. S. coin you can read our national motto, "In God We Trust." The concept of God within the Judaic-Christian influence played an important part in the framing of the constitution and establishment of our government and judiciary system. As long as this nation or any government respects God's order

and laws it will be blessed. "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34)

Ancient Israel was brought under judgement because they forsook God's order and transgressed His laws. Likewise this country and so called contemporary Christianity will fall under the judgements of God by reason of their violating God's order and laws. The most serious infraction is the moral breakdown which threatens and destroys the family order, the most basic and important of God's social institutions for man. (Genesis 2:23, Ephesians 5:22-33). Another sin which even the committed Christian must guard against is the lack of or neglecting to give God proper reverence. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matthew 22:37-38). The affluency in which we live lures man into a state of self-sufficiency where, if we aren't on our guard, even the Christians can become lovers of pleasure more than lovers of God. The immoral quest for sensual pleasure looms like a dark cloud of judgmental doom over our land. Man on his own devices is making a miserable failure of governing himself.

The faithful today as the faithful in Isaiah's day can also take comfort in God's word that a Son is given and the government shall be upon His shoulder. This will be totally fulfilled when Jesus Christ comes the second time with power and great glory and with His saints establishes His righteous reign. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11:15)

—Joseph E. Wagner
Modesto, California

The life that is kept straight, glorifies God as much as the crooked life that has been straightened.

—Sel. by Nancy Oyler

THE CHOICE IS YOURS

Each of us individuals has a choice to make in this life. Let us remember, as we travel through this life, that we are preparing for the great judgment day. Let us think seriously, as we are created to honor and glorify God, but the choice is ours.

When God called us and convicted us of our sins, we had the choice to say no and reject Him or to accept Him. We must remember we have only two ways and two choices. We accept Christ and follow Him or we reject Christ and follow the devil, as there is no middle road. If we accept Christ we will be baptized like Jesus, as He set the example for us. Jesus was baptized in the river in the name of the Father, and of the Son, and of the Holy Spirit as Matthew 28:19 says. John 3 speaks about Jesus talking to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ was baptized and received the Spirit, and we have that same promise as it says in the Gospels that He shall baptize you with the Holy Spirit. (Matthew 3, Mark 1, Luke 3 and 4) Peter says in Acts 2:38,39: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Isn't that a wonderful promise? Peter didn't say you might receive the gift of the Holy Ghost but he said, you shall.

We remember when we decided to follow God, our lives were changed as the things of this life no longer held their attraction, and we felt different in our hearts. But still it wasn't complete as we hadn't received the Holy Ghost or the Comforter. John 14:16,17: "And I will pray the Father, and he shall give you another Comforter, that he will abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not. neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:26,27: "But the Comforter, which is the Holy

Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

As we journey in our Christian life, God proves us to see what we love most, Him or the things of this world. He tried Abraham to see if he loved his son more than God. Now what do you think would have happened if Abraham had said, "Now God, You know I have only this one son that You gave me, so why do I have to offer him like You asked me to do? You know he is the son you gave to us and the miracle You performed of his birth!" Did Abraham try to do it some other way and offer his son as a sacrifice close home instead of making the three day journey, or acting like he knew more than God? No, when God called Abraham, he said, "Behold, here I am." He arose up early in the morning and began his journey to where he was to offer his son Isaac. (Genesis 22) Since Abraham was faithful and obeyed God and proved that God was first in his life, God gave Abraham great blessings. Genesis 22:16-18: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." When God proves us, will we make a choice to keep God first in our life? Or will we choose something that is dear to us and begin on the road to destruction? If we choose like Abraham, God will give us that closeness with Him we didn't have, a special closeness with our Father in heaven. We will know and feel we can put our full confidence in Him.

Remember, you are the only one that knows your heart and your relationship with God. Just being a church member doesn't guarantee a close walk with God or a

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Paul H. Clark	Nov 8

saving faith. Of course, we need to be in a church to practice the ordinances and commandments that Jesus gave to us, such as the holy kiss, the communion, the anointing, etc. We need to have fellowship one with another, and to assemble ourselves together and the more so as we see the end of time coming nearer. We need to choose God and His word first and say, "God, you are first in my life; I'll go with You all the way." We'll have joy in serving Him and peace which passeth all understanding, and we'll never be alone. If we choose the wrong way and keep something between us and God, we'll feel condemnation, unrest, and loneliness.

Satan will try us, and the closer we walk to God, the more he will tempt us and try to destroy us, as he wants the whole world to follow him. Satan tried Jesus after fasting forty days and forty nights in the wilderness. Jesus was hungry after fasting those many days and many nights, and Satan knew it as he knows our weakest points too. Satan said, "If thou be the Son of God, command that these stones be made bread. (Matthew 4:3) Jesus answered by the holy word of God: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We must always use the Scriptures for our answers and be ready to give an answer to everyone that asketh of the hope that lieth within us. Did Satan let Jesus alone? No. The next time, Satan used the word of God and said, "It is written..." Don't we hear that in our day? But again Jesus answered him by the word of God. We see Satan doesn't give up easily. He came the third time and tempted Jesus by giving Jesus all the glory and honor if He would only fall down and worship him. Jesus said, "Get thee hence, Satan," and again He answered him by God's word. What will we choose? Will we think about what people will think of us, how much honor and glory we can receive in this life, and how many people will look up to us? Will we begin to consider how Satan uses the Scripture and think maybe he is right? Or will we choose God and uphold God's word and obey it all and be humble and just live a simple, obedient life for God?

Brethren, Sisters, Children, and Friends, the choice

is yours, and what will you choose? Choose God and live only for Him and make Him first, and in the end inherit eternal life? Or choose the things of the world, go along with the crowd and follow Satan and in the end find eternal damnation with the devil and his angels? May we each one look into our lives and choose God and live true and faithful to Him unto the end and meet one another in the Holy City and spend eternity with God and Jesus.

—Violet Flora

Rio Verde, Goias, Brazil

THE BEST GIFT

"Love and union, Zion's basis,
Sweet as summer's morning air;
No affliction, time, nor places
Can the blessing from us tear."

How can we be grateful enough for this promise that nothing can take this peace out of our hearts? There was only one Being that could make this come true. Praise God He was willing to suffer for us all. Our freedom from sin was bought, costing our Saviour sorrow, false accusation, pain, and finally death. Today when we hear of someone sentenced to die, we know he has done some bad crime. When Jesus was sentenced to die, He was only doing good.

This has happened many years ago, and we should learn to do better, but men today have the same sinful nature. Even though we have this nature, we have a remedy. This is what Christ died for. As we look out in the world today we can see this remedy has largely been forgotten. Far too many that call themselves Christians have forgotten also.

In John 14 we read, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid." Somewhere I read of a family that was sent to the firing squad for believing Jesus. As they were standing in line waiting their turn, they were singing praises to God. This family knew Jesus. and was pract-

icing what He said—to not let your heart be troubled, neither be afraid. Can we have this peace today? Yes, we all can if we go to the right source.

A few evenings ago we went to prison to see a young boy. We had to wait quite a while before we could see him. The waiting room was full of people waiting to visit others. Can you imagine being in a room full of people that want nothing to do with Jesus? They don't care what they say, do, or how they act. I hope we can all stop and thank God for our Christian teaching. We can't realize fully the grief and shame we are spared. Why can't we dwell on the wonderful blessings that have been handed to us? I am sure if we think on the good things, we can appreciate each other more. How many times have we sung, "I love Thy kingdom, Lord." Jesus says that if we say with our mouth, and our actions are not in accordance, we say not the truth.

Here would be a good time to look at the real cause of this peace we can have. I Corinthians 13:4-7: Let's all ask ourselves these questions. (4—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.") Do I have longsuffering towards my brethren that think differently than I do? Am I kind to those that oppose me? Look at our Example. Even though Jesus was nailed to the cross, He cried, "Father, forgive them, for they know not what they do." Are we envious towards anyone? Envy can take away that peace as quick as anything, and tear us all up. Do we boast or brag about what we can do? Do we have a proud look? Along with many things, God hates a proud look. (5—"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,") Do we always behave like we should? I know we are not perfect, but when we realize we are not conducting ourselves right, let's make amends and do better. Do we seek to satisfy ourselves? Love will think more of others than ourselves. Do we get provoked easily? If I get angry easily, I am not following what Jesus said. Did Jesus get all disturbed when the "crowd" rejected Him? Do we think evil of our brethren? Also do we keep record of the wrongs of anyone? We know that

to keep a tally of my brother's faults, will not get us to heaven. Who had more people do Him wrong than Jesus? And who forgave the most? If I am out of fix with someone, and bring up things from the past—this only shows my selfishness (6—"Rejoiceth not in iniquity, but rejoiceth in the truth;") God's children can never be glad when evil is going on, but when the truth is practiced we rejoice. (7—"Beareth all things, believeth all things, hopeth all things, endureth all things.") Love always protects. If I hear that someone has done a thing that I can't appreciate, do I go and tell someone else? If we really love someone we will not let anyone know his faults. Would we want others to know all of ours? Proverbs 17:9 says: "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Do I believe the brethren and trust them? The Bible tells us that we can tell by their fruits if they are God's children. If my brethren are good fruit producers, but I still can't trust them, I had better get on my knees and cry for mercy. If we can't trust each other here on earth, we are promised we won't enter heaven. Love will always hope for the best in each other. Perfect love endures until the end.

We all need to come to the realization of blind Bartimaeus. When he heard Jesus was near, he cried out "Jesus thou son of David, have mercy on me." Bartimaeus's friends tried to quiet him. They said Jesus didn't have time for him. Jesus called Bartimaeus, and he cast away his garments, and went to Him. This is what we all need to do—go to Jesus—but first cast away our garments of unrighteousness. If we leave the sinful garments behind, we, like Bartimaeus, will receive our sight.

"Lord, forever at Thy side
 Let my place and portion be;
 Strip me of the robe of pride
 Cloth me with humility."

In IICorinthians 13:5, Paul tells me I need to examine myself, whether I be in the faith. Also I need to prove myself. "Finally, brethren. Be perfect,

be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

We realize we haven't reached perfection ourselves on these virtues, but trust we can all work together and encourage each other onward.

—Everett Oyler

New Paris, Indiana

MIRACLE DAY

Angels announce to cousins, to each the birth of a son. One to be named Jesus, the other will be called John. Mary, a virgin, Elisabeth called barren and old of age. Miracle children: one a king, one "setting the stage."

John the older, six months in time, to be a great preacher.

Jesus recognized in His time as Rabbi, translated teacher.

Zacharias was the father of the baby named John, While Joseph, the husband of Mary, had only adopted a Son.

A voice calling in the wilderness was the lot given to John.

Assuring others that he was not the Christ, but Jesus of Nazareth was the One.

Baptizing with water, John immersed many in Jordon's chilly river.

Jesus baptized with Holy Ghost and fire, the abundant Life Giver.

John lost his life for daring to preach the truth.

Jesus died also, both men barely out of their youth.

But Jesus arose from the grave, proving God's power that day.

This is why there are Christians, to worship Him and pray.

—James M. Hite

Palmyra, Pennsylvania

KEEPING HIS COMMANDMENTS

Jesus, knowing the desire of man and the attraction this world has to us, and if the desire was allowed to control us, it would rob us from the life He brought, says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." (Matthew 6:19-21)

In this text Jesus gave us two commands, one of omission and one of commission. In order to be obedient to the first, we need to be obedient to the second, and if we are obedient to the second we will be obedient to the first.

We don't believe there is a natural law that could tell us how much is rich and how little is poor in this context of Scripture. But we believe there is a spiritual law that tells how earthly riches can be acceptable to God.

The Scripture has much to say about riches, of the dangers in them, and how powerful they are in controlling our lives and how they can draw us away from God. Jesus even said "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." When Jesus said this, His disciples were amazed and said, "Who then can be saved?" Men in those days felt a rich man was in favor with God, and was held above the poor man. Jesus said, "With man this is impossible, but with God all things are possible." This is the key.

As Jesus was confronted with various people, He had different requirements for the same status. As the rich young man came to Him and wanted to know what he should do to have eternal life, he was told to keep the commandments and that he should sell all that he had and give to the poor. As Jesus met another rich man (Zacchaeus) and as he told Jesus how he was taking care of his wealth, Jesus told him, "Today is salvation come

to this house."

A part of laying up treasures in heaven is to work with our hands the thing which is good, that we may have to give to him that needeth.

So in keeping this command, the spiritual law is to not rob God as we attain it or claim it.

—Kenneth Martin
Nappanee, Indiana

COMMUNION MEETING NOTICE

The members of the Old Brethren Church in Brazil have agreed to hold a Lovefeast Meeting in the meeting house in Rio Verde on February 28, 1988, the Lord willing. Any visitors who could make the long trip from the North would be made most welcome. May God bless this meeting for His glory and the strengthening of His people.

—Wade M. Flora

BIRTH

HUFFMAN - A daughter, Lora Jane, born to James and Faye Huffman of Dayton, Ohio, on November 29.

MY PRAYER

Oh, Lord, I pray,
Keep me out of Satan's way;
Guide me in Thy care,
And hear my every prayer.

Help me to be a good child
Tender, loving, meek, and mild;
Keep me safe in work or play,
And guide me, O Lord, in Thy way.

—Cheryl Flora
Rio Verde, Brazil

CHILDREN'S PAGE

NO ROOM FOR JESUS

What is more exciting than to see and hold a new baby? It thrills me to see children gather around mother and new baby, each wanting a turn to hold him. Today when a baby is born, the news is spread by the telephone. Almost 2000 years ago there was a baby born, and the news was spread by angels that appeared in the sky to the shepherds. Do you know who this Baby was?

Mary and Joseph were on their way to Bethlehem. Mary was soon going to have a baby. When they got there, there was no room in the inn where travelers stayed overnight. At last they were told they could stay in the stable, where the animals were kept. That night God gave Mary and Joseph a Son. What a happy time! Instead of a new bed to lay the Baby in, Mary laid Him in a manger. A manger is an open trough where hay was fed to the animals. This is when the angels appeared to the shepherds and told them the good news, and where they could find Baby Jesus. After the angels left, the shepherds wanted to see this special Baby. When they found baby Jesus they rejoiced. (Can't you just feel their excitement?) When the shepherds went back to their sheep, they told everyone where they had been and the good things the angels had told about Jesus.

Children, let's be like the shepherds and help spread the good news of Jesus. Just being obedient to your parents and being godly children will be a strong testimony for Jesus. How thankful we are that Jesus isn't still a baby! He is now in heaven with His Father. He can see each one of us, and is pleased when you obey your parents.

—Everett Oyler

New Paris, Indiana

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